

To
THE LATE SANTHA VINAYADA JAYARAJA
Sri Vijaya Dharma Sri

*This book is dedicated as a mark
of reverence and appreciation
for the Noble work done
by him in encouraging
the study of Jainism
on Scientific lines.*

*By his lay disciple,
RAJENDU DAS JAIN.*

PREFACE

In her speech at the S. S. Jain Conference held at Lahore in 1917, Principal A. C. Woolner of the Oriental College pointed out that the absence of *Artha-Māgadhī* Grammar and Reader was one of the chief causes why the study of Sanskrit was not so popular among European scholars as that of the Brahmin. At that time I had been collecting Jain books for the Punjab University Library and in the course of a few months more, it seemed to me that sufficient materials had become available in the Library for the compilation of an *Artha-Māgadhī Reader*. I, therefore, requested Principal Woolner to prepare an *Artha-Māgadhī* reader for the benefit of the Jains and others. He considered my request, and in October of the same year advised me to undertake it. After working at it for two years, I showed him what I had done. He approved of my work and agreed to include it in the Oriental publications of the Punjab University. The manuscript was consequently sent to a press at Lahore but unfortunately two years stopped work once after. In the meantime Principal Woolner had left India on leave. On his return from England I obtained his book number for the estimate of cost submitted by the Alahabad Mission Press in which the work of printing was estimated at Rs. 100. On account of long time required for exchange of proofs by post and for other reasons the printing has taken more than two years.

As the Press had not all the diacritical marks for printing Sanskrit and Prakrit according to the modern system of transliteration I, therefore, had to follow the old system shown on p. ix under Alphabet. Sanskrit शुक्र, श्रुत, श्रुत, श्रुत and श्रुत.

In the course of my trip during the Summer vacation 1918, I showed my manuscript to several Jains, laymen and monks at Calcutta, Bombay, Poona, Ahmedabad, Gorra, Patana etc. They all agreed that really there was a great need for such a book.

My best thanks are due to Principal A. C. Woolner for encouraging me to write this reader, for including it in the Oriental Publications of the Punjab University and for going through the English translation and the sketch of grammar.

Lahore.

RAGHUNATH DAS JAIN.

July 27, 1922.

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Archa-Magachi Grammar.

A. ALPHABET.

a. Vowels.

Short	अ a	इ i	उ u	ए (e)	ओ (o)
Long	आ ā	ई ī	ऊ ū	ऐ ai	औ au

b. Consonants.

Notes.	Surda.		Sonants.		
	Unaspirates.		Aspirates.		
	Unaspirates.	Aspirates.	Unaspirates.	Aspirates.	Nasals.
	क k	क ^h kh	ग g	ग ^h gh	ङ ṅ
	ख kh	ख ^h kh	घ gh	घ ^h gh	ञ ñ
	ङ ṅ	ङ ^h ṅh	च ch	च ^h ch	ट ṭ
	ठ ṭh	ठ ^h ṭh	छ ch	छ ^h ch	ड ḍ
	प p	प ^h ph	फ f	फ ^h fh	भ b
	ब b	ब ^h bh	म m	म ^h mh	य y
		र r	ल l	ल ^h lh	व v
		श sh	स s	स ^h sh	ह h
		ष ṣ	ज़ z	ज़ ^h zh	ञ ñ
		ह h	ळ ḷ	ळ ^h ḷh	ञ ñ
		व v	श्व shv	श्व ^h shv	ञ ñ

are two numbers, Singular and Plural, three genders, Masculine, Feminine and Neuter; and eight cases with the same functions as in Sanskrit.

a. Nouns

The order of cases as given by Sanskrit Grammarians is based on similarity of forms. On the same principle the order of cases in a Prakrit Grammar should be Nominative, Vocative, Accusative, Dative, Genitive, Instrumental, Locative and Ablative which will be used in these pages when full declension of a noun is given.

For convenience sake the declension of nouns may be treated under the following heads :—

- (a) Masculine nouns ending in म्.
- (b) Masculine nouns ending in इ or उ.
- (c) Neuter nouns ending in ऋ, ए or अ.
- (d) Feminine nouns ending in ई or य.
- (e) Feminine nouns ending in ऌ, ॡ or ऋ.
- (f) Irregular forms.

ॐ देव म. 'a god'

Singular	Plural
N. देव, देवे	देवा
V. देवा ! देवे !	देवा !

1. The gender of most nouns is fixed. Nouns denoting animate objects and adjectives change their gender according to certain rules.

2. To say that Prakrits have no Dative case means that they have lost the direct descendant of the old Indian prototype, its place having been taken by the Genitive form. Ardhar-Magadhi, however, retains the old Indian Singular case by side with the new one.

Δ. देव	देवे, देवा
D. देवस्य, देवस्य	देवस्य
G. देवस्य	देवस्य
I. देवेभ्य	देवेभ्य
L. देवेभ्य, देवे	देवेभ्य
Ab. देवस्यो, देवा	देवेभ्यो

Note 1. Sometimes in poetry the final vowel is dropped and the preceding vowel may or may not be assimilated.

2. The forms देवो D. Sing and देवा D. Pl. are frequent in poetry, but rare in prose.

Δ. दुष्टि or 'a sūtra', सानु 'a snake'

Singular

N. दुष्टी	सानु
V. दुष्टी !	सानु !
Δ. दुष्टि	सानु
D. G. दुष्टियो, दुष्टिस्य	सानुयो, सानुस्य
I. दुष्टिभ्य	सानुभ्य
L. दुष्टिभ्य	सानुभ्य
Ab. दुष्टीभ्यो, दुष्टिस्यो	सानुभ्यो, सानुस्यो

Plural

N. Δ. दुष्टीभ्यो, दुष्टी	सानुभ्यो, सानु, सानुो
V. दुष्टीभ्यो ! दुष्टी !	सानुभ्यो !
D. G. दुष्टीभ्य	सानुभ्य
I. दुष्टीभ्य	सानुभ्य
L. दुष्टीभ्य	सानुभ्य
Ab. दुष्टीभ्यो	सानुभ्यो

Note. In N and Ab. Pl. the forms दुष्टीभ्यो and सानुभ्यो, also, are met with.

1. Nasalisation of a vowel is denoted in Deva-Nāgarī by सानुङ्ग (ँ) + g. इतिङ्ग denotation may become इतिङ्ग 'devaka' or even, इतिङ्ग 'devaka'.

(४३३)

४. वन्य व. 'forest' वन्यि व. 'forest' वन्यु व. 'beauty'

Singular

N. A. वन्य वन्यि वन्यु

Plural

N. A. वन्यव, वन्यन्ति वन्यीर, वन्यीरि वन्यव, वन्यन्ति

For other cases the plural stems are declined like the corresponding masculine cases.

४. कुम्बिकु ई. 'woman' कुम्बु ई. 'cup'

Singular

N. V. कुम्बिकु कुम्बु

A. कुम्बिकु कुम्बु

D. G. I. कुम्बिकीर कुम्बु

L. कुम्बिकीरि कुम्बु

Ab. कुम्बिकीरि कुम्बु

Plural

N. V. A. कुम्बिकीरि, कुम्बिकी वन्यु वी कुम्बु

D. G. कुम्बिकीरि वन्यु वी

L. कुम्बिकीरि वन्यु वी

L. कुम्बिकीरि वन्यु वी

Ab. कुम्बिकीरि वन्यु वी

५. माता ई. 'mother' देवी ई. 'goddess' मातु ई. 'daughters-in-law'

Singular

N. माता देवी मातु

V. माते देवी मातु

A. मात देवि मातु

D. G. I. I. माताय देवीय मातुय

Ab. मातायो देवीयो मातुयो

Plural

N. V. A. मातामहो, माता	देवीमहो, देवी	बहामहो, बह
D. G. मातामहि	देवीमहि	बहामहि
I. मातामहि	देवीमहि	बहामहि
L. मातामहि	देवीमहि	बहामहि
Ab. मातामहिभि	देवीमहिभि	बहामहिभि

f. There is a number of words of frequent use that are declined a little differently from the above types. Their irregular forms are generally the direct descendants of the corresponding old Indian ones which analogy has failed to reduce to any of the common types. Amongst these may be noted—

(i) पिता or पितृ (Skt. पितृ, 'father')

	Singular	Plural
N. V. पिता (Skt. पिता, पितृ)	पितरो (Skt. पितरः)	
A. पितरं (Skt. पितरम्)	पितरो	
D. G. पितरो, पितरसु	पितरसु, पितरं	
I. पितरा	पितरि, पितरि	
L. पितरि (Skt. पितरि)	पितरसु, पितरं	
Ab. पितरै	पितरिभ्यो, पितरिभ्यो	

(ii) माता or मातृ (Skt. मातृ) 'mother.'

Sing. N. V. माता (Skt. माता), A. मातरं (Skt. मातरम्), D.G. मातारौ मातरसु Pl. N. V. मातरो (Skt. मातरः), मातरा; A. मातरो, मातरे, D. G. मातरसु, मातरे; I. मातरि, मातरि.

(iii) Similarly are declined the agent nouns derived from old Indian analogy in the *राट्* class or *राट्* (Skt. राट्) 'guardian'—

(iv) Amongst Feminines may be noted:—

माता or मातृ (Skt. मातृ) 'mother.'

N. माता (Skt. मातरः)	मातरौ (Skt. मातरौ)
A. मातरं (Skt. मातरम्)	मातरो
D. G. मातुः	मातुर्, मातुः
I. मातरा	मातरि, मातुहि, मातारि
L. मातम्	मातुम्, मातुः

पुत्र (Skt. पुत्रिण्) 'daughter' is declined like माता /, but पुत्रं A. Sing. and पुत्राणि I. Pl. also occur.

(v) Other examples are राजन्, 'king' and स्वयं or स्वयम्, 'self'.

राज (Skt. राजन्) 'king.'

Sing. N. राजा (Skt. राजा) ; V. राजी (Skt. राजन्), राजा ,
A. राजं, राजान् (Skt. राजन्म्) D. G. राजी (Skt. राजन्),
राजन्तः I. राज्या, राज्या (Skt. राजा, Pl. N. V. राजन्ती (Skt.
राजन्तः) ; A. राजायाः D. G. राजी ; I. राजिहि ; L. राजीम्.

स्वयं or स्वयम् (Skt. स्वयम्) 'self'

Sing. N. स्वया, स्वया (Skt. स्वया) ; A. स्वयम् स्वयान्,
स्वयान् (Skt. स्वयानम्) ; D. G. स्वयौ (Skt. स्वयम्) I.
स्वया (स्वयमा), A. स्वयौ, स्वयो (Skt. स्वयम्) Pl.
N. A. स्वयौ (Skt. स्वयानम्, स्वयानम्).

(vi) Sometimes the irregular forms exist side by side with the regular ones. This occurs chiefly where the old stem ends in अन्, एन्, इन् or उन्, e.g. वध 'a wood' has I. Sing. वधेन् and वधाम् (Skt. वधम्) ; वध 'penance' has I. Sing. वधेन् and वधाम् (Skt. वधम्) ; वेष्ट 'heat' has I. Sing. वेष्टेन् and वेष्टाम् (Skt. वेष्टम्) ; अग्रहन् 'Arch' has N. Sing. अग्रहन्ति and अग्रहं (Skt. अग्रहं) ; वरपण 'Venerable' has G. Sing. वरपण्यन्तः and वरपण्यौ (Skt. वरपण्यः), I. Sing. वरपणीन् and वरपण्यः (Skt. वरपण्यः) etc.

b. Adjectives

Adjectives are declined exactly like nouns. They take the same number, gender and case as the noun which they qualify.

Comparative and Superlative degrees are expressed by adding-*सर* (*sa-sara*) and-*तम* (*sa-tama*) respectively to the Positive e. g. *लघु* 'little', *लघुतर* less, *लघुतम*, least; *बल* 'strong', *बलतर* 'stronger', *बलतम* 'strongest', *बहु* (Skt. *bahū*) 'great', *बहुतर* 'greater', *बहुतम* 'greatest'. Some of the forms are the remnants of the old proto-types in-*ईव* and-*एव* e. g. *श्रेय* (Skt. *śreyas*) 'better', *कनिष्ठ* (Skt. *kanisṭha*) 'youngest', *श्रेष्ठ* (Skt. *śreṣṭha*) 'eldest.'

c. Numerals

Cardinals, 1, *एक* or *एक* is used in the Singular

	N	A	D G.	I	L.	Ab.
Mas.	एक	एक	एकसु	एकेण	एकणि	एकान्ते
Neut.	एकं	"	"	"	"	"
Fem.	एक	"	एकसु	एकाय	एकान्	"

एक when used in the plural means 'some' 'a few.'

	एक	दो	तीस	चौद	पंच	छोडस
1. Ne. Mas.	दो	दो	दोसु	दोसु	पंचसु	छोडसु
Neut.	दोसु	"	"	"	"	"
Fem.	दो	दो	"	"	"	"

At the beginning of a compound, *दो* often becomes *दु* or *वे* e. g. *दोपसिन्धु* 'having two mouths', *दुपुत्र* 'double', *दुपुत्र* 'big', *वेदसिन्धु* 'having two arms' *वेदसिन्धु*.

1. From ३-१३ (*दो* or *दोसु*) used in the plural.

३. ति *titā* सती सती तिरु तिरि तीरु तीरिरो

Titā तिरिः तिरिः " " " "

At this beginning of a compound *ti* may become *titā*, e.g. तिरिः 'of three kinds', तिरिः 'having three arms-argues'.

४.१ वय *viya* वयारी वयारी वयारु वयारु वयारिरो

" वयारी वयारी " " " "

Viya, वयारी वयारी " " " "

In compounds *va* becomes *vayā* before words beginning with a vowel, e.g. वयारिः 'having four arms-argues'. But if the word begins with a consonant, the latter is doubled, e.g. वयारिः 'of four kinds', वयारिः 'quadruped'.

५. वय—वय वय वयारु वयारु वयारिरो

Before other compounds *vayā* becomes *vayā* or *vayā*, e.g. वयारिः 'twenty-four', वयारिः 'fifteen'.

६. वु *vu* In compounds *vu* becomes *vuvu* before words beginning with a vowel, e.g. वुवारी 'knowing the six angles (of the Vedas)'. A consonant after *vu* is doubled, e.g. वुवारी, 'lasting for six months', वुवारी 'in six directions'.

७. वय, ८ वय ९ वय, १० वय, ११ वयारु, वयारु, १२ वयारु, वयारु, १३ वयारु, वयारु, १४ वयारु, १५ वयारु, १६ वयारु, १७ वयारु, १८ वयारु, १९ वयारु, २० वयारु, २१ वयारु, २२ वयारु, २३ वयारु, २४

१ Sometimes *ti* is

२. No special is paid to the gender of *ti* in a compound. The same form may be used for all genders, thus we find तिरिः 'those men', सती वयारु 'those women'. Other compounds have a single form to represent all the genders.

वरुणीय, ३६ वरुणीय, ३७ वरुणीय, ३७ वरुणीय, वरुणीय, ३८
 वरुणीय, ३९ वरुणीय, ४० वरुणीय, ४१ वरुणीय, ४२ वरुणीय, ४३
 वरुणीय, ४४ वरुणीय, ४५ वरुणीय, ४६ वरुणीय, ४७ वरुणीय, ४८
 वरुणीय, ४९ वरुणीय, ५० वरुणीय, ५१ वरुणीय, ५२ वरुणीय, ५३
 वरुणीय, ५४ वरुणीय, ५५ वरुणीय, ५६ वरुणीय, ५७ वरुणीय, ५८
 वरुणीय, ५९ वरुणीय, ६० वरुणीय, ६१ वरुणीय, ६२ वरुणीय, ६३
 वरुणीय, ६४ वरुणीय, ६५ वरुणीय, ६६ वरुणीय, ६७ वरुणीय, ६८
 वरुणीय, ६९ वरुणीय, ७० वरुणीय, ७१ वरुणीय, ७२ वरुणीय, ७३
 वरुणीय, ७४ वरुणीय, ७५ वरुणीय, ७६ वरुणीय, ७७ वरुणीय, ७८
 वरुणीय, ७९ वरुणीय, ८० वरुणीय, ८१ वरुणीय, ८२ वरुणीय, ८३
 वरुणीय, ८४ वरुणीय, ८५ वरुणीय, ८६ वरुणीय, ८७ वरुणीय, ८८
 वरुणीय, ८९ वरुणीय, ९० वरुणीय, ९१ वरुणीय, ९२ वरुणीय, ९३
 वरुणीय, ९४ वरुणीय, ९५ वरुणीय, ९६ वरुणीय, ९७ वरुणीय, ९८
 वरुणीय, ९९ वरुणीय ।

A. Rules for the use of Kamenabhi

1 is used in the Singular in all the genders.

२-४ have different forms in different genders, but no regard is paid to them. See p. २५० n. २.

५-१६ Used in the Plural as Masculine, and declined exactly like वरुणीय.

१७-४९ Used in the Singular only. They are declined in the Nom. and Acc. like वरुणीय and

1. Changed to वरुणीय or वरुणीय in other members.

2. May change to वरुणीय or वरुणीय in other members.

3. May change to वरुणीय or वरुणीय in other members.

ing in **अ**, and in other cases like Feminines ending in **अ**.

48-53 Used in the Plural and declined like **एवं**. In cases other than the Nomin. and Acc., they are often declined like Feminines ending in **अ**.

54-59 Used in the Singular. They are declined in the Nomin. and Acc. like Neuters ending in **इ**, and in other cases like Feminines ending in **इ**.

B. Examples.

Nom. अष्टमस्य अध्याये द्वा अध्यायस्य पञ्चमा of the eighth Aṅga, two chapters have been preached.

त्रयोदशं सूत्रसूचीसं अध्यायस्य पञ्चमा of the Khyas name-
teen chapters have been preached.

तेष्वेवं त्रिपञ्चस्य (there had been) twenty-three Tirthakaras.

सुनिश्चयस्यैव त्रयोदशसं सुनिष्ठा, तैसां सप्तसुनिष्ठा, सप्तसुनिष्ठा
सप्तसुनिष्ठा पञ्चमा.

In books on dreams thirty-two dreams, "thirty great dreams, seventy-two dreams in all have been preached.

Acc. अष्टादशस्यैव अष्टस्य अष्टसुनिष्ठा पञ्चमा पञ्चसुनिष्ठा
Masters of Arhats awake after seeing fourteen great dreams.

सौम्ये वासाय् वासरात्रादियत्नं पञ्चसुनिष्ठा.

After leading the life of a Samaya for twenty years.

अष्टसुनिष्ठा पञ्चसुनिष्ठा पञ्चसुनिष्ठा.

I shall praise the Arhats, all the twenty-four Kovalins.

सप्तविंशति वयसो विमलविन्द-

He being taught the seventy-two arts-

101- सप्तविंशत्य विमलविंदि By twenty-one Thirties-three,
सप्तविंशति वयसि वेलेविं Seventy-two years being
left.

102- पुण्ड्रकान्तं चरित्रम् of twelve wires.

चरित्रं चरित्रान्तं चरित्रविन्दम् of these fourteen great
dreams

चरित्रान्तं चरित्रं of thirty-two gods-

103- तीक्ष्णं चरित्रविन्दम् is thirty thousands of years.
चरित्रान्तं चरित्रविन्दम् is twenty-two millionths.

Higher numbers.

104- १००० used as number or unit. १०० ही चरित्र, ही
चरित्र १०० विमल चरित्र, १०० चरित्रि चरित्र, १,००० चरित्र
चरित्र or चरित्र (१००० or १०००) चरित्रि ही १,०००
ही चरित्रचरित्र, पुण्ड्रकचरित्र. ११,००० Samaras चरित्र चरित्र-
चरित्रचरित्र १०,००० चरित्रि चरित्रि चरित्रचरित्रचरित्रि १००,
चरित्रचरित्र, १००० चरित्रचरित्र : १०,००० projects हीचं च चरित्र-
चरित्र, हीचिच च चरित्रचरित्रि चरित्रचरित्र. १००० projects/चरित्र-
चरित्र चरित्रचरित्रि चरित्रचरित्र. १००० projects/चरित्र-
चरित्र १,००,००० चरित्रचरित्र (१००० or १०००) चरित्रचरित्रि
चरित्र; sometimes चरित्र. १०,००,००० चरित्र चरित्रचरित्र,
१,००,००,००० चरित्र चरित्र, १००,००,०००,०००,००० चरित्र-
चरित्र चरित्र; चरित्रचरित्र=the time necessary to empty
at the rate of one hair a century, a wall of १००
Yojanas in every dimension so densely packed
with hairs that a river could flow over them with-
out any water leaking between them. According
to some the wall should be one Yojana in every
dimension. १,००,००,०००,०००,००० (चरित्र चरित्रचरित्र)
चरित्रचरित्र make a चरित्रचरित्र.

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६ PRONOUNS

First person.

	Singular	Plural
N.	मह, मैं	हमारे, वर्य
Acc.	मह, मैं	हमारे, वे
D.O.	मह, मह, मे	हमारे, *वो
I.	मह	हमारेहि
L.	[महनि, महे]	[हमारेह]
Ab.	महनिहो	[हमारेहिहो]

Second person.

	Singular	Plural
N.	तुम, त	तुम्हरे, तुम्हरे
Acc.	तुम	तुम्हरे, वे
D.O.	तम, ते, तुम	तुम्हरे, तुम्हरे, वे, वो
I.	तुम्हरे	तुम्हरेहि
L.	तुम्हरेनि, (तरे)	[तुम्हरेह]
Ab.	[तुम्हरेहिहो]	[तुम्हरेहिहो]

Third person.

	Singular		
	Mas.	Neut.	Fem.
N.	वे, वो	त	वा
Acc.		त	त
D.O.	वारा, वे		वीवे
I.	वेव		वीवर, वार
L.	वनि वनि		वीवे
Ab.	वारी		वारी
	Plural		
	Mas.	Neut.	Fem.
N. Acc.	वे	वारे, वरनि	वारी
D.O.		वेहि	वारी

I.	वेदि	वदि
I.	वेद्यु	वद्यु
Ab.	[वेदिली]	[वदिली]

Demonstratives

1. इम (Skt. वसतु) 'This,' 'that.'

Singular

	Mas.	Neut.	Fem.
N.	वसे, वसो		वसा
Ac.	वसं		वसं
D.G.	वसन्त		वसाय
I.	वसन्ति		वसाय
L.	वसन्ति, वसन्ति		वसाय
Ab.	वसन्तो		वसातो

Plural

	Mas.	Neut.	Fem.
N. Ac.	वसु		वसन्तो
D.G.	वसन्ति		वसन्ति
I.	वसन्ति		वसन्ति
L.	वसन्तु		वसन्तु
Ab.	[वसन्तिली]		[वसन्तिली]

2. इम (Skt. इदम्) 'this.'

Singular

	Mas.	Neut.	Fem.
N.	इमे, इमं	इमं, इमं	इमा, इम
Ac.	इमं		इमं
D.G.	इमन्त, इमन्त		इमीये, इमाय
I.	इमन्ति		इमीय
L.	इमन्ति, इमन्ति, इमन्ति		इमीये, इमाय
Ab.	इमन्तो		इमातो

	Plural	
	Mas.	Fem.
N. Acc.	इमे	इमांशे
D.C.	इमेभि	इमांभि
I.	इमेभि	इमांभि
L.	इमेभ्य	इमांभ्य
Ab.	[इमेभिणे]	[इमांभिणे]

Interrogative

क (Skt. किम्) ' Who ? ' ' which ? '

Singular

	Mas.	Fem.
N.	के	का
Acc.	के	का
D.C.	केभ्य	कांभ्य
I.	केभ्य	कांभ्य
L.	केभि [कभि, कभिभ]	कांभि
Ab.	कांभ्य	कांभ्य

Plural

	Mas.	Fem.
N. Acc.	के	कां
D.C.	केभि	कांभि
I.	केभि	कांभि
L.	केभ्य	कांभ्य
Ab.	[कभिणे]	[कांभिणे]

Relative

क (Skt. कः)

Declined exactly like interrogative ' कः '

Other pronouns.

अन्य ' other ', अन्य ' other ', अन्य (pl.) ' some ',
 कः ' which ', कः ' other ', अन्य ' all ' etc. are de-
 clined like - कः .

C Sandhi.

In Sanskrit certain changes take place in certain groups of letters when they come together e.g. **अ** and **इ** together become **ए** as in **ऐष + इच्छ = ऐषेच्छ** ; **ए** followed by **ए** becomes **इ** as in **असृष्ट + अयम = असृष्टाय** and so on. The technical name for such changes is Sandhi which Sanskrit grammarians treat under three heads, viz., Vowel Sandhi, Consonant Sandhi and Visarga Sandhi. Now in Ardhe-Migedhi Visarga does not exist, and no two different consonants come together, hence only the vowel Sandhi remains, and that too is not compulsory. Internal Sandhi, however, is always observed.

The following are the chief types of Sandhi —

(i) **अ + अ = आ**

जीव + अजीव = जीवाजीव "Alive and Ajiva."

ए + अयि = अयि 'and also.'

(ii) **अ + अ** followed by a conjunct consonant = **अ**

मरण + अंत = मरणंत "lasting till death", i. fatal.

उत्तर + उत्तर = उत्तरुत्तर "Northern half".

न + अनि = अनि "It is not".

(iii) **अ + इ = ए**

राज + इति = राजिति "a royal sage".

महा + इति = महिति "The great sage".

(iv) **अ + इ** followed by a conjunct consonant = **इ**

[1] For exceptions see p. 2.

[2] **अ, इ, ए**, between the final letter of a base and the initial letter of an affix. It is distinguished from External Sandhi which takes place between the final letter of a word and the initial letter of the next word.

[3] See Note 1 p. 2.

महत् + इशद्वि = महद्दिश्वि 'great glory.'

देव + ईद = देविद् 'Lord of gods.'

(v) क + व = वी

शीत or शीत + उद्ग = शीतोद्ग 'cold water.'

सामन्त + श्रवण = सामन्तोवाक्य 'Serrant of the
Serraga', 'Śrāvaka'.

(vi) क + क = followed by a conjunct consonant = क

दुर्निष्ठ + नशम = दुर्निष्ठुशम 'best among men,'

'an epithet of the Jinas.'

जित् + गताद् = जित्गुताद् 'a ruined old gar-
den.'

(vii) क + व = व

हृत् + वय = हृव 'even here.'

(viii) क + की = की

पक्व + कीदृश = पक्वकीदृश 'Pasty and boiled
dish.'

(ix) An anuvāca followed by a vowel is changed

into वृ e.g. वयम् कुरुत्वम् = वयममरुत्वम् 'he

declares the law,' वात् इच्छद् = वात्तमिच्छद् 'he

desires the fruit.'

(x) In compounds, an anuvāca is sometimes in-

serted if the next member begins with a
vowel, e.g., अन्त + अन्त = अन्तान्तरम् 'one an-

other दीर्घ + अन्त = दीर्घमन्त 'having a long
journey' 'distant' 'vast,' नील + अन्त = नील-

मन्त 'ox etc.,' अन्तर + आशि = अन्तरामाशि
'feed etc.'

• D. VERB.

A verb in Ardha-Māgadhī is conjugated for per-
son, number, tense, mood and voice. There are

three persons, three tenses⁽¹⁾, two moods⁽²⁾ and two voices.

The verbal roots are divided into two groups—the **अ** group and the **क** group—according as the terminations are directly added to the root, or an addition⁽³⁾ **इ** is inserted between the root and some of the terminations.

c. Present Tense (Active).

Terminations

	III Person		II Person		I Person	
	Singular		Singular		Singular	
	Plural		Plural		Plural	
	पासु ' to see '		करु ' to do '			
	Singular	Plural	Singular	Plural	Singular	Plural
III	पासइ	पासमि	करेइ	करेमि		
II	पाससि	पासइ	करेसि	करेइ		
I	पासामि	पासामो	करेमि	करेमो		

Note, —Sanskrit rules are observed when adding terminations to the roots.

Exceptions. 1. इ (III Sing.) does not undergo Sandhi.

2. अमि (III Plur.) loses its अ in कृ roots, and अमि and आमो their अ.

Irregular

अस्मि	He, she, it, is	अस्मि	they are
असि, सि	Thou art	वस	you are
अस्मि, सि	I am	वो	we are

(1) Present, Past and Future with their usual functions.

(2) Imperative denoting order or command ; and Potential denoting precept, authority or chance.

(3) Especially the Present and Imperative terminations.

The above are derived from the corresponding forms of the Sanskrit root कृष् to be,

b. Past Tense (Active).

Terminations.

Sing. III, II, I कृष् =

Plur. III, II, I कृष्टु

Sing. III, II, I	कृष्टिष्या		करोत्या	or	करिष्या
Plur. III, II, I	कृष्टिष्यु		करीष्यु	or	करिष्यु

Irregular.

कथसी from कथ 'to speak' and कदासी from कद 'to do' are used for all numbers and persons.

c. Future Tense (Active).

Terminations	III	II	I
Sing.	कृत्य	कृत्यसि	कृत्यामि
Plur.	कृत्यन्ति	कृत्यद्	कृत्यामि
III	कृत्स्वन्तु कृत्स्वन्तु	कृत्स्वन्तु	कृत्स्वन्तु
II	कृत्स्वन्तु कृत्स्वन्तु	कृत्स्वन्तु	कृत्स्वन्तु
I	कृत्स्वन्तु कृत्स्वन्तु	कृत्स्वन्तु	कृत्स्वन्तु

Besides this there is another way of forming the future verb, by substituting क् for कृत्. कृत् is changed to क् before क्.

III	कृत्स्वन्तु कृत्स्वन्तु		कृत्स्वन्तु or कृत्स्वन्तु	कृत्स्वन्तु
II	कृत्स्वन्तु कृत्स्वन्तु		कृत्स्वन्तु	कृत्स्वन्तु
I	कृत्स्वन्तु कृत्स्वन्तु		कृत्स्वन्तु	कृत्स्वन्तु

Note.—In the third person singular क् + द् contract into क् as कृत्स्वन्तु 'he will do', कृत्स्वन्तु 'he will know'.

Irregular.

I Sing. कथिष्यु from कथ 'to speak', कदािष्यु from कद 'to do.'

d. Imperative Mood.

Terminations.

		III	II	I
	Sing.	व	अ,आदि	अमि
	Plur.	वतु	व	वामो
III	वाचत	वाचतु	करेव	करेतु
II	वाच, वाचति	वाचतु	करेदि	करेदु
I	वाचामि	वाचामो	करेमि	करेमो

Irregular.

(a) II Sing. sometimes ends in तु e.g. करतु from कर 'to remember'; वदतु from वद् 'to tell.'

(b) वतु III Sing. (Skt. वदतु) from the Sanskrit root वद् 'to be.'

e. Potential Mood.

Terminations.

	III	II	I
Sing.	वञ्ज	वञ्ज (अणि, अदि)	वञ्ज (अणि)
Plur.	वञ्ज	वञ्जव	वञ्जाम
III	वासेञ्ज		वासेञ्ज
II	वासेञ्ज, वासेञ्जामि, वासेञ्जदि		वासेञ्जव
I	वासेञ्ज, वासेञ्जामि		वासेञ्जाम

Note. (1) No distinction is made between the roots of the वज् and वञ् groups.

(2) The vowel before वञ्ज is short ए, but in Plur. वञ्जव and वञ्जाम are indifferently found.

Another way of forming the Potential Mood is to add ष् to the root for all numbers and persons e.g.

III, II, I-Sing. and Plur. वासे, करे, वदते etc.

Irregular.

* कृतव III Sing. (Skt. कृतव) from कर् 'to do', भिष्य (Skt. भविष्य) from the Sanskrit root भव् 'to be.'

7 CAUSALS AND DENOMINATIVES

Note. These roots are generally conjugated like roots of the 7th group.

Rules

(a) Causals are formed by adding—**य** to the roots that end in **अ** e.g. **ख** 'to stand', **खर** 'he stands', **खयै** 'he causes to stand'; **बुध** 'to bathe', **बुधर** 'he bathes', **बुधयै** 'he causes to bathe.'

(b) If the root ends in short **अ**, the short **अ** is lengthened and **य** is added to it e.g., **कर** 'to do' **करै** 'he does', **करयै** 'he causes to do'; **कर** 'to cut', **करर** 'he cuts', **करयै** 'he causes to cut.'

(c) In some roots, the medial short **अ** is lengthened and no **य** added e.g., **मर** 'to die', **मरर** 'he dies', **मरै** 'he kills'; **पड** 'to lie, fall', **पडर** 'he lies' **पडै** 'he lays.'

(d) In denominatives, the nouns themselves are used as verbs. Sometimes **य** is inserted. **बुधयै** 'he bathes' (**बुधा** 'a bath'); **उचरै** 'he sees himself' (**उचर** 'stools'); **पसपयै** 'he makes water' (**पसप** 'urine'); **सुनयै** 'he summons' (**सुन** 'sound').

8 PASSIVE VOICE

As a general rule, the Passive is formed by inserting **ह** between the root and the termination e.g. **सुनर** 'he hears', **सुनिहार** 'he is heard'; **पुच्छ** 'he asks', **पुच्छिहार** 'he is asked'; **कर** 'he says', **करि** 'he is said.'

Irregular.

(i) **सम्पन्न** (Skt. सम्पद्यते) 'he is found'; **मुक्त** (Skt. मुक्तयते) 'he is released'; **विस्तृत** (Skt. विस्तृते) 'he is broken'; **पुत्र** (Skt. पुत्रयते) 'it is eaten'; **पन्न** (Skt. लभते) 'it is known'; **दत्त** (Skt. दीयते) 'it is given'; **पुण्य** (Skt. कथयते) 'it is spoken.'

(ii) **कीट** is sometimes used instead of **कृत**, e.g. **कीट** 'it is done'.

2. PARTICIPLES

(i) Imperfect Active Participle is formed by adding **सन्** or **मान** to the root e.g. **वासन्**, **वासमान** 'sailing'; **विद्यन्**, **विद्यमान** 'staying'; **चरन्**, **चरमान** 'moving.'

(ii) Imperfect Passive Participle is formed by inserting **भू** between the root and **-सन्** or **-मान** e.g. **कर्तव्यन्**, **कर्तव्यमान** 'being done'; **दत्तव्यन्**, **दत्तव्यमान** 'being given'.

(iii) Perfect Active Participle is formed by adding **-सन्** to the Perfect Passive Participle e.g. **पुलितस्यन्** '(he) protected'; **हसितस्यन्** '(he) laughed.' But its use is extremely rare in Ardha-Māgadhī.

(iv) Perfect Passive Participle is generally formed by adding **-स्य** to the root e.g. **पुलितस्य** 'protected' (from **पुल**); **हसितस्य** 'laughed' (from **हस**); **पुन्यस्य** 'taken' (from **पुण्य**).

Irregular forms are the direct descendants of the Sanskrit equivalents e.g. **गम** (Skt. गत, 'gone'), **कृत** (Skt. कृत) 'done'; **पुत्र**, **मृत** (Skt. मृत) 'dead.'

(v) Prospective Active Participle does not exist in Ardha-Māgadhī.

(vi) Prospective Passive Participle (Kaccānīti) is formed (1) by adding-**सिष्य** to the root, (2) or by adding **स्य** to the Perfect Passive Participle e.g. **करिसिष्य** 'ought to be done', **करिसिष्य** 'ought to be respected, respectable', **अकिसिष्य** 'ought to be seen', **अकिसिष्य** 'ought to be known, knowable', **पुत्रिष्य** 'ought to be asked.'

Irregular.

पयस्य 'ought to be done'; **पेय** 'ought to be drunk, drinkable.'

1 Conjunctive Participle

Conjunctive participle is formed in many ways. The chief are noted below :—

- (i) by adding—**एष** to the root e.g. **असिष्य** 'having seen', **असिष्य** 'having done', **असिष्य** 'having gone.' In the case of **कर** roots, **एष** may be changed into **अष**.
- (ii) By adding—**स्य** to form (i) e.g. **असिष्यस्य** 'having seen', **असिष्यस्य** 'having left.'
- (iii) By adding—**अस्य** or **अस्य** to the root e.g. **अस्य** 'having known', **अस्य** 'having given', **अस्य** 'having bound', **अस्य** 'having seen.'
- (iv) By adding—**अस्य** to the root e.g. **अस्य** 'having bound', **अस्य** 'having known.'

Irregular.

- (a) **अस्य** 'having done', **अस्य** 'having removed'
- (b) **अस्य** (Skt. **अस्य**) 'having done', **अस्य** (Skt. **अस्य**) 'having known', **अस्य** (Skt. **अस्य**) 'having left.'
- (c) **अस्य** (Skt. **अस्य**) 'having known', **अस्य** (Skt. **अस्य**) 'having heard.'

- (d) परिग्रहण (Skt. परिग्रहण) ' having known ', लब्ध-
 कृत (Skt.) ' having taken.'

3. INFINITIVE

The Infinitive is generally formed by adding
 ल्यप् to the root, e.g. कर्तुल्यप् ' to do ', गच्छतुल्यप् ' to go',
 प्राग्व्यल्यप् ' to appear.'

Sometimes ई or ह्ये is added to the root e.g. दातु
 ' to give ', कर्तु ' to do ', पश्यितु ' to see ', निक्षिप्तु ' to
 take.'

4. COMPOUNDS.

Two words joined together without using the
 termination to express the relation between them
 form a compound. Compounds are treated as single
 words. They may be divided into three classes
 according to their use as a noun, an adjective, or an
 adverb.

A noun compound may be formed in the follow-
 ing ways :—

- (a) By putting together two nouns which would
 have required the copulative ' and ' (च or ए)
 to express their relation if used separately.
 Such compounds are generally used in the
 Plural e.g. जीवजडीय (जीवे च जडीये च) ' soul
 and man-soul ', मनुष्यपशु (मनुष्ये च पशु च मनुष्यपशु-
 द्वेष्टि) ' of man and animals ', ग्रामनगरेषु (ग्रामेषु
 च नगरेषु) ' in villages and towns.' .
- (b) By putting together two nouns of which the
 first would have taken an oblique¹ case, if

1. The Sanskrit name for these compounds is द्वन्द्व.

2. Any case except the Nomin. and Acc.

used separately, e.g. **मिहमरणं** (मिहेण मरणं) 'death by taking poison', **वाहनमरणं** (वाहणेण मरणं) 'dying by a boat', **गुणमयमे** (गुणमयं मयमे) 'various actions for happiness', **भीरमय** (भीरमयो मय) 'fear from a thief', **पुण्यफलं** (पुण्यमयं फलं) 'result of good deeds', **गिरिवान्मे** (गिरिणे मयमे) 'residence at home.'¹

- (d) By putting together an adjective and a noun, the latter being qualified by the former e.g. **नीलपद्म** (नीले पद्मे) 'blue lotus', **गुणमयार्ह** (गुणमयं अर्ह) 'good deeds.'

An adjective compound may be formed :—

- (a) By putting together two adjectives, e.g. **श्वेतलले** (श्वेत् लले) 'white and red.'²
- (b) By putting together a noun which would have taken an oblique case if used separately, and an adjective, e.g. **गिरिवन्द** (गिरिं वन्द) 'goes home' **सज्जनसंयुक्ते** (संज्जनेण संयुक्ते) 'possessed of restraint', **वज्जमल्लि** (वज्जमल्ले मल्लि) 'fallen from a tree', **वाणकुसले** (वाणसि कुसले) 'skilled in music.'³
- (c) By putting together two nouns, or an adjective and a noun, the relation between which would have been expressed by an oblique case of the relative pronoun (अ) if used separately, e.g. **विमयीने** (विमये नेणे वेण) 'that has everdone

1. The Sanskrit name for these compounds is **समुच्चय**.

2, 3. **संज्ञासंज्ञासम**.

4. **संज्ञासंज्ञासम**.

वराह⁽¹⁾, पञ्चिदिव (पञ्च इदिवार् ज्ञान) ' who has five senses-organs⁽²⁾ '.

An adverb compound is formed by adding an adverbial preposition to a noun e.g. अनुगम्य ' along the Ganges ', अनुक्रमेण ' in due order.'³ Such compounds are rarely used.

A compound may again be joined with another compound, a noun or an adjective e.g. पञ्चिदिवशील (पञ्चिदिव Adj. Comp. + शील) ' soul having five sense-organs ', पाशद्वन्द्वद्वये (पाशद्वन्द्व Noun Comp. + द्वये) ' having a scyfoled box in hand.'

IV. SUFFIXES

If a noun or an adjective ends in व, the feminine is formed by changing that व to वा or ई e.g. बभ्र ' he-goat ', बभ्रवा ' she-goat ', कुरव ' male child ', कुरवि ' female child ', मुञ्जमल्य म., मुञ्जमल्ली ई. ' enjoying ', वृक्ष म. वृक्षनी ई. ' ditch '

To form an abstract, त्व or त्वम् is added to the noun or adjective, e.g. देव ' god ', देवत्व ' godhood ', पुत्र ' son ', पुत्रत्व ' sonship ', आचरित्व ' preceptor ', आचरित्वम् or आचरित्वत्वं preceptorship, लक्ष्मि ' light ', लक्ष्मत्वं or लक्ष्मत्वं ' luminousness.'

To form a possessive वत् or वती is added to a noun e.g. धन्य ' wealthy ', धन्यवत् ' wealthy ', गुण्य ' merit ', गुण्यवत् ' possessing merits '; विज्ञा ' knowledge ' विज्ञावत् ' possessing knowledge ' ; मय ' wisdom ', मयवत् ' possessing wisdom ', अचरत् ' good conduct ', अचरवत् ' possessing good conduct '

To form an adjective—स्तु is added to the noun,

e.g. दक्षिण 'South', दक्षिणिक 'Southern', 'right'; बाह्य 'outside', बाह्यिक 'exterior'; ग्राम, पट्टविक्र 'village', पट्ट 'village' कविक्र or कविक्रम 'ruler', 'ruler' etc. etc.

© SYNTAX

In prose the words in a sentence are arranged much in the same order as in Hindi, Panjabi or Gujarati. कनकधर कनकधर 'Kankadhara goes'; से वृन्दवासी कनकधर कनकधर 'Returning from hell he will be born as on or in the town of Kankadhara'; यह विद्यालयपुरिसाथ बड़ा कुवासी सीपतं 'यह कनकधर' 'I draw cold water from the well for the sake of thirty persons.'

In a verse, however, the words may be arranged in any order.

सुनैर मे वरगमन, वरग विवेदि देवि ।

Listen of me heedful the law by the Jinna preached in. O ye ! listen heedfully of me, the law preached by the Jinna.

ब्रह्म विपरी कर्मे मोक्ष सम
Sacrificing many sacrifices, fasting Samas
ब्रह्म

and Brahmins.

दण्ड दण्ड न विदु न कर्म

Giving, enjoying and sacrificing and, after that
न कर्म न विदु न

then goes O Khairya ! Oh chief, you should go-
(i.e. renounce the world) after performing many sacri-
fices, fasting Samas and Brahmins, giving away
(alms), enjoying (pleasures), and making oblations.

ब्रह्मविपरीकर्म
Brahmavi-parika-karma
Born in an outcaste family Harikeshaba named a

विष्णु ब्राह्मी । ते हरिदशमे कथया बभूव
 ascendant was That Harihasabala once upon a time
 विष्णुद्वय एवं वसुधैवकुर्वतु

for begging sake a Brahman's ascetical conduct
 वसवः । ते वसुधैवकुर्वतु वं वसुधैवकुर्वतु
 came. These abhorred him by force of prejudice
 परिशेषितं पञ्चमं पञ्चमं वसुधैवकुर्वतु । एवं वसुधैवकुर्वतु
 would coming seeing laughed at. Then laughed at
 वसवः ते हरिदशमे एवं वसवः, "एवं वं
 being he Harihasabala thus spoke. These indeed
 द्विषता वसुधैवकुर्वतु वसुधैवकुर्वतु वसुधैवकुर्वतु"
 hostile with uncontrolled anger abusive words are.

एवं वं ते वसवः हरिदशमे वसुधैवकुर्वतु,
 Then indeed these Brahman Harihasabala asked
 "तुम्हें कौन ? केन्द्रेण वसुधैवकुर्वतु ?"
 thou who art With what object have come ?

एवं वं ते हरिदशमे वसवः, "एवं वसुधैवकुर्वतु
 Then indeed that Harihasabala said. I a man
 विष्णु, विष्णुद्वय वसुधैवकुर्वतु वसुधैवकुर्वतु
 ascendant at the time of begging, of food asks have
 एवं" ।

came.
 एवं वं ते वसवः वसवः, "एवं वसुधैवकुर्वतु
 Then indeed these Brahman said that food
 वसुधैवकुर्वतु वसुधैवकुर्वतु वसुधैवकुर्वतु, एवं वं वसुधैवकुर्वतु
 for Brahman proposed is, Even this food-drink
 विष्णुद्वय, तुम्हें किन्ति न वसुधैवकुर्वतु" । -

may perish, to you anything not we shall give.
 एवं वं ते हरिदशमे वसवः, "एवं वसुधैवकुर्वतु
 Then, indeed, Harihasabala said, If you to me
 "एवं वसुधैवकुर्वतु न वसुधैवकुर्वतु, एवं वसुधैवकुर्वतु
 this food-drink not you will give then of this

कस्यपि न किं नित्यं न परिभारः ।
of the sacrifice any even reward need will be,
 नच नै ते वसन्तं राजकुमारे सदायितुः ।
Then indeed these Brahmanas princes summoned,
 ते राजकुमारो नै हवि ययैतुः ।
Those prince that sage best,†
 नच नै ययेवै हरिद्विजयस्य पुत्रस्य-
Then indeed by one Haridwajashah's by former con-
 दानं देवेयं ते यत्ते वसन्त-राजकुमारो सदायितुः,
peared by god they all Brahmanas-prince were bested
 कस्यपि न किं नित्यं न परिभारः ।
sacificial enclosure and was destroyed.

† Rendered into prose from chap. XII of the *Itihasya*.

languages—hence the statement that his language was understood by all classes of men and women also the name *Arha-Māgadhī* (i. e. half *Māgadhī*) implying thereby that it was not fully *Māgadhī* but that it contained a greater element of *Māgadhī* combined with smaller elements of other dialects. This use of a mixed dialect for preaching purposes is not without a parallel even at the present time. There are a few Hindu and Sikh preachers in the Punjab, especially at Amritsar, who use a mixture of Panjabi and Hindi in their preaching. This mixture is not used for ordinary purposes but for preaching alone by that class of men.

Another reason for Mahāvīra's tampering with his vernacular seems to have been the early development of *Māhāvīśāhī* into a literary form, and the consequent superiority it had gained over other vernaculars. Naturally therefore, one would have liked to conform his vernacular to *Māhāvīśāhī* as far as could properly be done.

Professor Pischel has applied the term *Arha-Māgadhī* to the language of the Canonical scriptures of the *Svetāśvatara* Jaina as extant at present.² According to the above consideration one expects to find that *Arha-Māgadhī* should have a greater resemblance to *Māgadhī* than to any other language. But this is not the case. The language of the present canon resembles *Māhāvīśāhī* more than it does *Māgadhī*. For this very reason Professor Jacobi called this

(1) *op. cit.* p. 1.

(2) *Grundriss der Prakrit-sprachen*, § 12.

language *Jaina Prakrit* to distinguish it from *Jaina Māhādeshī*—the language used by later *Jaina* writers for commentaries and story-books¹. It is interesting to note that even the *Jaina* grammarians class the language of the present canon, not as *Ardha-Māgadhī* but as *Kriśha* is the language of the *Rishis*². Popularly sometimes it is, still, called *Māgadhī* perhaps implying thereby that it originally had a greater affinity to *Māgadhī*.

To account for this apparent dissimilarity one must consider the past history of the canon. The modern *Jaina* of an orthodox type believes that their canonical scriptures, like their religion, have existed from very eternity. They modify this statement, however, by allowing a change of proper names in the narrative portions according to the actual events. The idea of eternity of scriptures seems to have been suggested to them by a similar view held by the *Brahmans* about the *Vedas*. But according to an older and more liberal view, the canonical books are the work of the *Gopadhara*s i.e. the chief disciples of Lord *Mahāvīra*³. The *Gopadhara*s received the doctrine from the lips of the Lord and conveyed it to their own disciples in expression in words of the Lord as far as possible, amplifying it where necessary with an explanation of their own. As the preaching and learning of the doctrine were carried on orally, it is but

[1] Jacobi's edition of *Kalpasūtra*, Introd. p. 18.

[2] Hemachandra's *Prakrit Grammar*, I, 2.

[3] Jacobi's *Ed. Kalpa*, Introd. p. 17.

[4] *and some others*, *prachīna māhādeshī* *Samyake* 22.

natural that pithy and important portions of Mahāvīra's discourses would have been taken with a greater care, and transmitted down in his own words than the less important portions of an explanatory nature. These passages could well be regarded as forming the nucleus of the canon.

About a couple of centuries after Mahāvīra's Nirvāṇa, there occurred a severe famine in Magadha which lasted for twelve years. During this long famine it became extremely difficult for monks to obtain food after the prescribed manner. Unable to bear the hardships of the famine and unwilling to slacken the rules of conduct, some of the monks migrated to countries free from famine, especially to the Ceraṇṭa. The monks who had remained behind in Magadha became less strict in the observance of the rules. They took to clothing themselves though Mahāvīra himself had discarded clothes altogether. He had wandered quite naked after his renunciation. When the famine was over, the migrated monks came back and found their brethren at home less strict. Thus the conduct of the monks who had remained behind was not very high in the eyes of those who had migrated. This might have led to a sort of internal party-feeling between the two sections of the monks.

The troubles of the famine caused great difficulties in the proper study of the scriptures so that a greater part of them was forgotten or was remembered very vaguely. Śāhābhadrā, therefore, who was at the head of the church at the time, held a

council of monks at Pataliputra and collected the eleven *Angas* from the fragments remembered by various monks. The twelfth *Anga* was lost for ever.

The stricter monks i. e. those who had migrated to other countries during the famine, rejected this collection alleging that the true scriptures had been irretrievably lost. This must have added strength to the party-feeling which afterwards resulted in the final break-up of the church into *Digambara* and *Śvētāmbara*.

The canon thus restored continued but not in a quite fixed state till the time of Devardhigani Kāśhapāyana when again there occurred a severe famine lasting for many years. A large number of learned monks were swept away by this dreadful and long famine. In addition to this, a serious interruption was caused in the study of the scriptures which eventually reached the verge of oblition.

At the end of the famine Devardhigani saw that the scriptures were in a danger of becoming extinct, he therefore, summoned at Valabhi (an ancient town in Kachhar) all the monks who had survived, and collected from them what had been saved of the canon. He used his discretion to fill up the gaps

१ एतत्तस्मिन् दुष्काले अस्मिन् समवेष्टितम् ।

विशिष्टं वाङ्मनसं विनिर्दिष्टं अङ्गम् ।

सुप्रसन्नं तु तदा वाचनं विप्रसन्नं सुप्र ।

सर्वज्ञानं नान्यत्रापि विनिर्दिष्टं अङ्गम् ।

सर्वज्ञानं वाचनं तु दुष्कालेऽस्मिन् विनिर्दिष्टम् ।

सुप्रसन्नं वाचनं तु वाचनं सुप्रसन्नं अङ्गम् ।

and caused the corrupt passages and in fact to rearrange the subject matter of the whole canon. Then he caused the canon to be copied in numerous sets to protect it from similar calamities in future."

Since the time of Devardhigani, the scriptures have undergone many and important alterations. The Nandi Sutra written by Devardhigani himself contains a description of the contents and the subdivisions of the scriptures. Much information on this subject is also found in the Tīranga and Samavāyanga. But all these sources are at variance among themselves and they greatly differ from the actual state in which the canon now exists. Thus it is clear that the scriptures have been liable to numerous changes even after the time of Devardhigani. It is not strange, therefore, to find the language of the scriptures differing from the language in which they were originally composed. As the stronghold of Jainism shifted towards the west, and as the council under Devardhigani was held at Valabhi in Kathiawad, the language of the canon must have been made to conform to the western type.

[illegible]

although several signs of evolution were allowed to stand as a mark of novelty and antiquity.

In his Nandi Sūtra Devanāgarī gives the following classification of the scriptures as they stood at the time,



The number of words contained in each subdivision is as under :—

- I. **संनयविदुः** (३६४. समनयविदुः)—1. सामयस्य 2. सुवचनम् 3. सामयस्य 4. सामयस्य 5. विनायकस्य 6. सामयस्य 7. सामयस्य 8. सामयस्य 9. समनयस्य 10. सामयस्य 11. सामयस्य 12. विदुःस्य.
- II. **सामयस्य** (५६४. सामयस्य)—1. सामयस्य 2. सामयस्य 3. सामयस्य 4. सामयस्य 5. सामयस्य 6. सामयस्य.
- III. **सामय** (३६४. सामय) 1. सामयस्य 2. सामय 3. सामय 4. सामय 5. सामय 6. सामयस्य 7. सामयस्य 8. सामयस्य 9. सामयस्य 10. सामयस्य 11. सामयस्य 12. सामयस्य 13. सामयस्य 14. सामयस्य 15. सामयस्य 16. सामयस्य 17. सामयस्य 18. सामयस्य 19. सामयस्य 20. सामयस्य 21. सामयस्य 22. सामयस्य 23. सामयस्य 24. सामयस्य 25. सामयस्य 26. सामयस्य

27. कलियन्त्र 28. कल्पवर्द्धिकिया 29. पुष्पिका 30. पुष्प-
पुष्पिका 31. वनहीदन्ता etc.

- IV. *Madhaviya* (34-4. कल्पवर्द्धिकिया) :—1. दसवेकलिया 2. कलियन्त्र-
कलियन्त्र 3. कलियन्त्रकलियन्त्र 4. कलियन्त्रकलियन्त्र 5. कलियन्त्रकलियन्त्र
6. कलियन्त्रकलियन्त्र 7. कलियन्त्रकलियन्त्र 8. कलियन्त्रकलियन्त्र 9. कलियन्त्रकलियन्त्र
10. कलियन्त्रकलियन्त्र 11. कलियन्त्र 12. कलियन्त्रकलियन्त्र
13. कलियन्त्रकलियन्त्र 14. कलियन्त्रकलियन्त्र 15. कलियन्त्रकलियन्त्र
16. कलियन्त्रकलियन्त्र 17. कलियन्त्रकलियन्त्र 18. कलियन्त्रकलियन्त्र 19.
कलियन्त्रकलियन्त्रकलियन्त्र 20. कलियन्त्रकलियन्त्र 21. कलियन्त्रकलियन्त्र
22. कलियन्त्रकलियन्त्र 23. कलियन्त्रकलियन्त्र 24. कलियन्त्रकलियन्त्र
25. कलियन्त्रकलियन्त्र 26. कलियन्त्रकलियन्त्र 27. कलियन्त्रकलियन्त्र 28.
कलियन्त्रकलियन्त्रकलियन्त्र 29. कलियन्त्रकलियन्त्र etc.

According to the modern classification which con-
siderably differs from the above, the scriptures are
43 in number and are divided into six groups as
follows :—

- I. *Eleven Angas* :—1. कलियन्त्र 2. कलियन्त्र 3. कलियन्त्र
4. कलियन्त्र 5. कलियन्त्रकलियन्त्र 6. कलियन्त्रकलियन्त्र 7. क-
लियन्त्रकलियन्त्र 8. कलियन्त्रकलियन्त्र 9. कलियन्त्रकलियन्त्रकलियन्त्र 10.
कलियन्त्रकलियन्त्र 11. कलियन्त्रकलियन्त्र.
- II. *Twelve Upanishads* :—1. कलियन्त्र 2. कलियन्त्र 3.
कलियन्त्र 4. कलियन्त्र 5. कलियन्त्रकलियन्त्र 6. कलियन्त्रकलियन्त्र
7. कलियन्त्रकलियन्त्र [8-12. कलियन्त्रकलियन्त्र] 8. कलियन्त्र or
कलियन्त्रकलियन्त्र 9. कलियन्त्रकलियन्त्र 10. कलियन्त्र 11. कलियन्त्र
12. कलियन्त्र.
- III. *Six Chanda Sūtras* :—1. कलियन्त्र 2. कलियन्त्रकलियन्त्र 3.
कलियन्त्र 4. कलियन्त्रकलियन्त्र 5. कलियन्त्र 6. कलियन्त्र.
- IV. *Four Māla Sūtras* :—1. कलियन्त्रकलियन्त्र 2. कलियन्त्रकलियन्त्र
3. कलियन्त्रकलियन्त्र 4. कलियन्त्रकलियन्त्र.
- V. *Ten Pañjāras* :—1. कलियन्त्र 2. कलियन्त्रकलियन्त्र 3.
कलियन्त्रकलियन्त्र 4. कलियन्त्र 5. कलियन्त्रकलियन्त्र 6. कल-

विज्ञा ७, दंडिदुष्य ८, मण्डिविज्ञा ९, महाप्रबन्धनाम्
१०, नीलप्रबन्ध.

VI. Two works forming an unnamed group—1. नदी
२. मनुकीयनाम्.

According to another classification the number of the scriptures is eighty-four, the additional works being chiefly Pañgas and Nijjattas. (Jainasanaśāstri Bhandari 1906, page 78).

A BRIEF ACCOUNT OF THE SIDDHANTA.

1. *Angas*

1. *Ayāraṅga* (Sk. *अयारङ्गम्*) as its name implies deals with the rules of conduct of a Śākhīn. It is divided into two *Sopākṣhaṇḍīs* or volumes as we should say which greatly differ from each other in style. The first is far more important of the two. It is partly in verse and partly in prose. The second *Sopākṣhaṇḍī* arranges the rules in a more orderly way. This difference in style is probably due to a difference in authors. The oldest commentary on the work is that by Śilākhācārya who flourished in the ninth century A. D.

2. *Syogaṅga* (Sk. *स्युगङ्गम्*) expounds in two *Sopākṣhaṇḍīs* the doctrines of Jainism and of the heterodox systems. The first *Sopākṣhaṇḍī* is entirely in verse and the second with the exception of a single chapter, in prose. The first and the second *Angas* are the most difficult works of the whole *Siddhānta*. Several passages in them are not clear even with the help of the commentaries. The latest commentary is the one by Śilākhācārya. An-

often commentary by Harahastula composed in V. 8. 1463 (1536 A. D.) is also available.

3. *Thāpangam* (Sk. *तथापङ्ग*) consists of ten *Thāpas* or chapters which successively enumerate categories conceived as one, two, three and so on up to ten. It is designed for the instruction of more advanced students.

4. *Samavāyāngam* (Sk. *समवयङ्ग*) like the *Thāpangam* is an enumeration of categories arranged in the ascending order of their contents from one to ten millions. *Angas* No. 3 and 4 form a separate group. *Angas* 3-11 are in prose and have been commented upon by *Abhayadara*.

5. *Vivāha--(or Vivāha--)* *paṇṇāṭi* (Sk. *विवह पण्णति*), popularly known as *Bhagavati Sūtra* consists of 41 *Sayas* (sentences). The first twenty *Sayas* are a record of conversation between Mahāvīra and his senior disciple *Indrabhūti*. *Sayas* 21-41 contain legends which throw a great light on the life of Mahāvīra.

6. *Nīpāthamnakhaṇḍa* (Sk. *नीपथमनखण्ड*) is divided into two *Sapakkhandhas* which greatly differ in extent from each other. The first is 19 chapters contains the *ayasa* i.e. edifying tales or parables designed to serve as moral examples. The second which is far smaller than the first contains in 10 *ayogas* the *dhammanakhaṇḍa* i.e. edifying legends.

7. *Uttāragadani* (Sk. *उत्तरगदनी*) contains legends and stories about the ten chief lay disciples of Mahāvīra. The first chapter of this work expounds the rules of life for a householder.

8. *Asaṅgaśāstra* (Skt. *असाङ्गशस्त्रम्*) contains legends concerning the pious men who have put an end to their wanderings in the Saṃsāra.

9. *Agastyaśāstra* (Skt. *अगस्त्यशस्त्रम्*), a very brief work, contains legends about the saints each of whom attained to the highest *vimokṣa* i. e. heavenly world.

10. *Paśāṅgagṛantha* (Skt. *पाशङ्गग्रन्थम्*) was originally a work on Palmistry as stated in the *Maṇḍi Sūtra*. But the present recension is of late origin for *Maṇḍapāṭi*, the Commentator on *Maṇḍi Sūtra* says *पाशङ्गग्रन्थस्य पूर्वोक्तं न दृश्यते, असाङ्गग्रन्थे पञ्चाशत्-संस्कारविषयः सति* : In its present form it treats of the infirm and stoppage of karma at length. *Abhayadeva*, too, was puzzled to find different recensions for he says *सहा वरं सारथिवरं वनीरं, लघेष्टलं कुर्यात् न पुनश्चरति* : *सुखं सत्यदाम्य तस्मै विदुषः, सत्यसमस्तद्वारिणः परं वीरः* : The language of this *Aṅga* as we have it is markedly different from that of the other *Aṅgas*.

11. *Vivāgaṅga* (Skt. *विवङ्गङ्गम्*) in two *Śaṅkha*bandhas contains stories to illustrate the results of good and bad karma.

12. *Dṛṣṭivāda* (Skt. *दृष्टिवार्ता*) is now extinct. It contained the fourteen *Pūras*. Its contents are enumerated in the *Maṇḍi Sūtra*.

6. *Uvanga*

The term *Uvanga* seems to be of a comparatively recent date for in the *Aṅgas* the word *Uvanga* denotes *Upaṅgas* of the Brahmanical literature. The oldest reference to the Jain *Uvanga*

1. Perhaps *saṃsa* being *śaṃsa* of the preceding verse is to be read here also.

is found in the Mahāvastu. The Uraṅgas are in a way supplementary to the corresponding Aṅgas.

1. *Guṇaḍḍiyaṃ* (Skt. *गुणवर्णनम्*) begins with a description of the arrival of Mahāvīra at Campā. The king Kapiya (or Kāpiya) pays a visit to the Lord who preaches his doctrine to the congregation. At the end Mahāvīra answers a number of questions put to him by Indrabhūti Gautama relating to the religious status and condition after death (उत्पत्ति) of various classes of men and women.

2. *Bāyapaṇḍiyaṃ* (Skt. *बायपाण्डियम्*?). The significance of the title of this work is doubtful. Western scholars see in *paṇḍiya a reference to King Prasannjit or Paṇḍi. It describes how Śāmyakha, a devotee of heaven, attained to glory. It contains a discussion about the existence of soul between King Paṇḍi (पण्डि) and King Kāśāpa.

3. *Jivābhigamaṃ* (Skt. *जीवाभिवगमम्*) classifies the Jīva and Ajīva from various standpoints. It contains a short description of the Jambudvīpa.

4. *Paṇḍaravāḍ* (Skt. *पण्डरवड*) supplies further information regarding the Jīva.

5. *Jambūdvīpagaṇṭhī* (Skt. *जम्बुद्वीपगण्टि*) is a mythological description of the Jambudvīpa together with its past and future history.

6. *Candapannatī* (Skt. *चण्डपण्टि*) ; They are

7. *Śāmyapannatī* (Skt. *शम्यपण्टि*) ; works on Astronomy. They describe the motions of the sun and the moon and explain the cause of day and night.

8. Kappilyā (Sk. कपिल्यः) narrates the history of Killa and nine other sons of King Śaṅkya. They fought against their half-brother Kīṃpa and consequently went to hell.

9. Kappavamsiyyā (Sk. कपवमसियः) History of grandsons of Śaṅkya.

10. Pappāliyyā (Sk. पपलियः) narrates the previous lives of gods and goddesses who had come from their celestial abodes to pay reverence to Mahāvīra.

11. Pappasāliyyā (Sk. पपसालियः) Another account of a similar nature as above.

12. Vagghāsaṇḍī (Sk. वग्घसण्डि) describes the conversion of twelve Vagga princes by Ariśṭeṣṇami.

3. Cheda Sūtras.

The group of Chedastūtras is very imperfectly known outside the monkish pale. Two or three have been published in Europe. They prescribe rules for atoning the violation of a religious vow.

4. Nāga Sūtras.

1. Uṭṭaraggaṇḍīya (Sk. उत्तरगण्डिका), supposed to embody the last sermon of Mahāvīra, was composed by Bhadrabāhi. It consists of thirty-six chapters, nearly all in verse. Its subject-matter comprises sermons, legends and dogmatic statements. Several of the legends are common to Brahminic and Buddhist literatures. Many verses are a mere translation of the Mahāvīraśloka stanzas and a few others correspond in wording to those of the Dharmapada and Pīṭakas.

2. *Ayasmagga* (Skt. *आशमगगसूत्रम्*) is the collection of six short pieces meant for formal recitation by monks and laymen.

3. *Dasavaiśyaya* (Skt. *दशवैश्वस्यसूत्रम्*) contains rules, based chiefly on the *Ayasmagga*, for the life of monks and nuns.

4. *Piṇḍapīṇḍī* (Skt. *पिण्डपिण्डिका*) contains directions how a monk should beg alms.

3. *Paṇṇas*

Paṇṇas (Skt. *पञ्चसूत्रम्*) are miscellaneous works dealing mostly with the rules of conduct for the guidance of monks.

4. Unnamed Group

1. *Nandi* (Skt. *नण्डिसूत्रम्*) consists of fifty verses in praise of right knowledge and the successors of Mahāvīra together with a number of poetic formulas giving an analysis of knowledge and a detailed account of the contents of the Sūddhānta.

2. *Apuragadāra* (Skt. *अपुरगदारासूत्रम्*) contains rudiments of Jaina logic and information on miscellaneous topics.

Extent of the Aangs.

Name of the Aangs.	Number of patches of which the Aang is composed by families and residents of the village.	Number of words (Hindi) in each Aang, including 20 words in a proverb in the Aangs.	Estimated number of words in 100 Aangs, including 20 words in a proverb in the Aangs.
1. Aysaangs ..	2,554	35,448	18,000
2. Aiyasajangs ..	3,350	37,400	34,000
3. Thisaangs ..	2,740	42,000	78,000
4. Samasajangs ..	1,400	18,200	144,000
5. Vithasajangs ..	14,700	182,000	189,000
6. Nigilakamsakhi ..	2,570	64,000	674,000
7. Urtasajangs ..	800	8,700	1,130,000
8. Ardasajangs ..	800	10,800	2,354,000
9. Agalimamangs ..	100	1,800	4,000,000
10. Faglasajangs ..	1,100	20,400	3,218,000
11. Thisaangs ..	1,300	24,700	18,400,000

*The number called *stems* (written as *stems* or *stems*) of names in MSS. For instance Weber's Catalogue of Royal Library at Berlin Vol. II, part 4, p. 441 gives *pramthegram* for MSS. of the Thisaangs as under:—

MSS. No. 1401 *pramthegram* 1346

" " 1420 " " 1314

" " 1421 " " 1316

Stems give 24,000 words for the Aangs.

BIBLIOGRAPHY.

I *Agamas*.A. *Text:*

(1) A complete set of 46 *Agamas* (perhaps with the exception of *Sūrya*, *Candra-prajñapti* and the *Cheda Sūtra*) was published about fifty years ago by Rai Bahadur Babu Dhanpat Singh of Bālnode (District Murshidabad, Bengal). All the works of this set were accompanied by one or more Sanskrit commentaries and a Gujarati paraphrase. In the introduction to his edition of *Urdagadani*, Professor Hornie remarks that this set "is worthless as an edition, being made with no regard whatsoever to textual or grammatical correctness both in its Sanskrit and Prakrit portions." Some of the volumes of this set were printed on loose sheets in manuscript form, while others were bound in book-form. These sets were distributed free among Jain *Sādhus* and *Uttarins*. A number of copies were, however, sold. Copies of this set are not available now for purchase.

(2) Another set has been published in recent years by the Jainagranthodaya Samiti, Bombay. All the works in it are accompanied by a Sanskrit commentary, and are printed in MS. form. It is decidedly better than Rai Dhanpat Singh's set. Copies of this set also are difficult to get as only a limited number of copies are printed.

(3) The Jains of Hyderabad (Deccan) have brought out a set of 32 *Agamas* (excluding the *Pañchas*) accompanied by a Hindi translation. All the volumes of this set are printed in MS. form. In textual correctness, this set is inferior even to No. 1.

(4) Numerous editions of stray works e.g., *Uttaraññāyana*, *Dhammapāliya*, *Kappa sūta* (a portion of *Dhammapālikhandha* specially held sacred and recited in the Pajjasaṃsa days) have appeared in India.

(5) The following works have been critically edited :—

(a) *Kyāraṅga* ed. by Jacobi, Pali Text Society, London 1882. (Text only).

(b) *Kyāraṅga* ed. by W. Schröber, German Oriental Society, Leipzig 1910. (First *Sappakhandha*, with Pkt.—Skt. glossary.)

(c) *Fragment der Bhagavatī* ed. Weber, Berlin 1886-87. (Legend of Khandaḥa).

(d) *Specimen der Nāyāthammakāḥī* ed. P. Steinthal, Leipzig 1881 (First chapter).

(e) *Uttaraṅgaḥī* ed. Horrolo, Calcutta 1888. Text, glossary and commentary.

(f) *Aṇḍitaravāḍīya* ed. L. D. Barnett, Oriental Translation Fund, Volume XVII London, 1907. (Appendix to his translation of *Aṇḍapāḍāḥī*.)

(g) *Qavāḍīya* ed. E. Leumann, Leipzig, 1881. (With Pkt.—Skt. glossary.)

(h) *Nirayāḥāḍīya* ed. S. J. Wearden, Amsterdam 1878. (Pkt.—Skt. glossary).

(i) *Kappasūta* ed. Jacobi, Leipzig, 1879 (Pkt.—Skt. glossary.)

(j) *Dhammapāliya* ed. E. Leumann in *Journal of*

the German Oriental Society (Z.D.M.G.)
Volume 46, 1892.

(4) *Uttarajjhayuga* ed. J. Champetier, Upsala
1881.

(5) *Vaṇśān, Mahānāṭha*. (Germany).

Note.—The Prakrit text of all examples and i. is printed
in Roman characters.

B. Translations:

(1) A Gujarati translation of the whole canon has
been published in Baba Dhāmpat Singh's ser. See
above.

(2) A Hindi translation of the 82 *Agamas* is
found along with the text in the Hyderabad edition.

(3) An English translation of the following
works is available:—

(a) *Āyiranga* and *Kappasutta* by Jacobi in
Sacred books of the East Series, Volume
XXII.

(b) *Uttarajjhayuga* and *Sāyagadanga*, " " "
Volume XLV.

(c) *Uśāgādānā* translation published along
with Housley's edition. Calcutta 1893.

(d) *Anāgāḍa* and *Agottaravattīya* by L. D
Barrett, Oriental translation Fund
Volume XVII London 1907.

II Grammars and Readers

(1) Hemschender's Prakrit Grammar:

(a) Edited by Fiedel with German translation
and notes. Halle 1877-1880.

(5) Indian editions with Gajapati translation and Dharmik commentary by Udayasambhaga.

(6) Fischer's Grammatik der Prakrit, Sprachen, published in Encyclopaedia of Indo-Aryan Research (German) Strasbourg 1906. Price £ 1. 1s. 6d.

A monument of industry and sound scholarship. Deals with Jaina, Buddhist and other Prakrits.

(7) Essay on Jaina Prakrits by E. Müller (German).

(8) Introduction to Prakrit by A. C. Woodcock, published by the University of the Pacific, Lahara, 1917. Price Rs. 2.

A Reader and Grammar in one. [English] The only Prakrit Reader for English knowing students. Contains several extracts from Jaina works.

III Dictionaries

No dictionary of Jaina Prakrits is available at present. Several of the texts published in Europe contain Prakrit-Sanskrit glossaries. Mention may, however, be made of the following :—

(1) *Abhidhāna Rajendra*. Five volumes have appeared, the last word being *Śhola*. Price Rs. 25 per volume. One or two more volumes are expected to complete the work. The size (1000 pages a volume) and cost make it a work of reference for libraries rather than a students' dictionary. Each Prakrit word is followed by its Sanskrit equivalent, etymology, meanings in Sanskrit, reference to the text, and a discussion of the various aspects of the word with quotations from the works. It is an encyclopaedia of Jaina literature, and puts together

under each head what is to be found in the original texts and commentaries.

(2) *Ardha-Migadati Kosha*, prepared by Swami Ratna Chandroji, a Jain monk, and being published by Mr. Kewari Chand Bhambhani of Indore (Central India). It is a very useful work for students of Jain Agamas.

(3) Seth Hargovind Das of Orlanthe University has collected materials for a Jain Prakrit dictionary.

(4) Dr. Tribhuvanadas Lahar Chaud of Bombay is preparing an *Encyclopaedia of Jainism in Gujarati*. A prospectus was issued by him in 1920.

(5) Jain Gem Dictionary and a Biographical Jain dictionary are appearing in parts. Jain Publishing House, Arrah (Bengal).

IV History of Literature.

(1) Weber's "Account of the Sacred literature of the Svetamber Jains" originally appeared in German. Its translation was published in parts in the *Indian Antiquary* Volumes XVII-XXI.

(2) Shastrikar's note on Jain literature in his 'Report on Search of Sanskrit MSS. for 1883.' Bombay 1887.

(3) Winternitz's 'History of Indian Literature' (German) part II.

V Catalogues of Manuscripts.

(1) Petersen's reports in Search of Sanskrit Manuscripts.

for 1882 deals with Jaipur and Cambay

for 1883-84 " Alwar

for 1884-6	deals with	Cambay
for 1887-92	"	Pāṇa, contains an index of authors
for 1892-95	"	"
for 1895-98	"	"

These reports are concerned mainly with Jaina Bhāṇḍāras.

(2) Bhāṇḍāras' various reports especially for 1883-84, published in 1887.

(3) Kielhorn's report for 1889-91.

(4) Weber's *Catalogue of Sanskrit and Prakrit MSS.* in the Royal Library at Berlin. (German). It is a descriptive catalogue, and contains extracts from each work.

Volume II, Part II, 1888 is concerned with the Svetambara canon alone. It describes 186 MSS. i. e. Nos. 1173—1938.

A subsequent part deals with later literature of the Jaina (both Sanskrit and Prakrit).

(5) *Jaina-granthāvali*, based mainly on the above-mentioned reports and published by the Jaina Sectionar Conference, Bombay, 1908, price Rs. 2 (Gujarati in Devanagari characters.) It is a detailed list of the extant Jaina literature with short notes about authors, and separate indexes of authors and their works.

(6) For further information see Guarjasth's *Bibliography*.

VI General.

(1) *Heart of Jainism* by Mrs. Sinclair Stephenson. Published in the series "Religious Quest of India", Humphrey Milford; Oxford 1915. Pages XXIV+328. It is a good description of modern Jainism as found in Gujarat and Marwar.

(2) *Indian Sect of the Jainas* by G. Bühler, translated from German by J. Burgess.

(3) *System of Jainism* by P. C. Mehar and S. C. Ghose.

(4) *Jain-śāstrādīpikā* (Hindi) by Muni Śāstribhāṇjī Kāndhīyāji.

VII Bibliography.

(1) Dr. Guignot of France published his "Essai de Bibliographie Jaina" (French) in 1906. A Supplement to it appeared in 1908 in July-August issue of the *Journal Asiatique* (French). Though hardly up-to-date now, still it is very useful for students of Jainism.

JAIN SCHOLARS IN INDIA.

Most of the Jain publications in India and several in Europe are due chiefly to the efforts of learned men of whom the following deserve a special mention:—

1. The late Śrī Vidyānanda Śāri (popularly known as Śāstribhāṇjī)¹ was born in 1826, became a

1. Śrī Śāstribhāṇjī Dīparajī Singh's edition of the *Jain Āgama* must have been the work of one or more monks. In the *Pravāṇamāṇikā* (Introduction) of this series Śāstribhāṇjī Tīrtha is mentioned as the editor.

2. He may be distinguished from another monk Muni Kṛtsnānandī who has done much for the uplift of the Jainism in, among whom he is the only scholar, and holds liberal views.

monk at the age of 17 and died in 1898 at Gajjam-wala where a shrine was built over his ashes. He was the author of three works in Hindi viz., *Jain Tai-vidyāśā*, *Agastya Tāmti Śāśikār* and *Tatva Nirṇaya Pradīp* which lucidly expound the doctrines of Jainism and refute all charges brought against it. In 1904 he was invited to the *World's Congress of Religions* which he could not attend owing to his religious vows. Dr. Monro was much indebted to him for answers to his questions and dedicated to the monk as a mark of gratitude his edition of the *Uvāṅgaśūtra*.

2. The late Śrī Vijaya Dharma Śārī, *Śāstavi-māda Paṇḍitārya* was born in Kathiawar in 1867 and died in 1922 at Shirpur (Gwalior State) where a *Samādhi* Mandir has been erected over his ashes. He journeyed in U. P. and Bengal at great personal inconvenience and started at Benares the *Paṇḍitjyoti* *Jain Pāṭhaśā*. Two scholars of this Pāṭhaśā viz. Harprasad Das and Bhojpur Das, have edited a number of volumes of the *Paṇḍitjyoti Jain Granthamālā*. The whole credit of publishing this most valuable series of Jain works is due to the late Śārī Jī. He himself prepared an edition of Kamaṇḍak's *Toga Śāstra* which appeared in the B.M. Series Indian besides several books in vernacular. All scholars, Indian and European, interested in Jainism, resorted to him for help. He has left his worthy successor in the person of Śrī Vijaya Indra Śārī who, like his Gya, takes a deep interest in the Research work connected with Jainism.

3. Sri Anand Sagar, an *Saarya* of the *Sagara* branch. The edition of the *Agamas* brought out by the *Agamasdharma Samiti* was mostly edited by him. He instructs young monks in the Jain Scriptures.

4. Muni Jina Vijaya connected with the Dhan-dhar Research Institute Poona, and the Parshvatra Muni of the Gujarat Vidya-pith, Ahmedabad, edits the Jain *Sahitya Samudhok*, besides doing other valuable work.

5. The late Sri Bijendra Vijaya Sirci to whose efforts is due the publication of *Abhidharma Bijendra*.

6. Srani Ratan Chandra who worked on the *Ardha-Magadhī Kosa* (in press) for several years.

From among the laymen, mention may be made of Shrihak Pandita Hargovind Das and Broder Das, of the Yashovijaya Pithuli, and late editors of the Yashovijaya Jain Granthamali.

S Pt. Nishit Bhan Prami of Bombay has done so much in bringing out good editions of Sanskrit and Prakrit works of the Digambara literature.

JAIN MANUSCRIPTS

Jain manuscripts are found inscribed on palm-leaves or written on paper. The number of the former is comparatively smaller for with the introduction of paper, palm-leaves fell out of use for writing though they are still used for this purpose to some extent in the south of India. The palm-leaf MSS. are consequently much older than paper ones. Palm-leaves are about two inches wide and over a foot long. Letters are inscribed on them with a style of iron or silver and ink-powder is rubbed

afterwards to blacken them. For writing on paper, gold ink of black and red colour was used. To obliterate a letter, it was hammered with a relation of yellow arsenic (सुविषम). In order to draw lines on a piece of paper it was tightly pressed against a wooden board on which threads had been tightly stretched at equal spaces. The work of copying was carried on by monks and professional copyists. The characters used were a variety of Devanāgarī called the Jain Script (जैनलिपि) in which several letters especially the conjunct consonants **क्य**, **ख्य**, **ज्य**, **ज्झ**, **झ्य**, and **झ्झ** are difficult to recognise at a first glance. The medial vowel **ए** is often represented by what is called **एही वाच** i. e. a vertical stroke placed to the left of a consonant, e. g. **ऐ=क्य**, **ऐ=ख्य**, **ऐ=ज्य**, **ऐ=ज्झ**. The double letter **क्य** of the Jain script resembling in appearance the **ग** (**gra**) of Devanāgarī has been transliterated as **gra** by Professor Weber in his catalogue of manuscripts in the Berlin Library; *pagrafa*, for *paggaḥa*, p. 578, l 14; *Miyaggrāma* for *Miyaggaṇa* p. 525, etc. Similarly **ज** resembling Devanāgarī **घ** with a slanting stroke in it has been transcribed as **gṛa**, e. g. *vaḍḍya* for *vaḍḍiḥa* p. 577, 124 etc. The letter **ग** written with a circle to the left hand at the bottom of a vertical stroke has been taken for **ग** by Babu Rajendra Lal Mitra in his catalogue of manuscripts in *Mishrair*, e. g. *Thāḍḍaga* has been transcribed as *Vāḍḍaga* p. 743 No. 4157, p. 719 No. 1781.

As a general rule Jain books are printed in Devanāgarī type although in a few the Jain type has been used e. g. in *Jain-tetvīdārā*, in a volume or two

of Europe and America. No systematic search for MSS. has been made in the Panjab which according to the writer's estimate contains over ten thousand Jain MSS. besides Buddhistical and others. They are preserved in Bhandārs at chief towns of the province and are in charge of laymen who cannot make any use of them. The Panjab University Library contains a catalogue (in manuscript) of MSS. in the Jain temple at Gujranwala. It is probably the work of Pandit Kashi Nath Kanto who reported on Lahore Pandits' libraries in the eighties.

In 1917 the writer made a brief report on the contents of the Jain Bhandār at Nārowāl (Sialkote district) to the Principal, Oriental College at whose suggestion the Panjab University has now taken an initiative in the search for and cataloguing of MSS. The University spends annually about Rs. 2,000 on MSS. Mani Vallabha Vijaya, disciple of the late Mani Anandramji Anandh Vijaya, the reformer of Jainism in the Panjab, has kindly secured permission for the writer to visit the Bhandār at Ambāli and has promised a hearty support in getting access to Bhandārs in other towns.

ARDHA-MĀGADHĪ READER.

३. 'मियापुत्ते' दारण ।

Materials used in the preparation of this extract.

- A Ms. containing Text only. Twenty leaves with seventeen lines on each page. Fairly correct having no date. Appearance old.
- B Ms. Text and commentary. Forty-seven leaves. Fairly correct. No date. Appearance old.
- C Ms. Text with sublinear Tabbā (Gaṇṇāṭī para-phrases). Sixty leaves. Not so correct. Copied at बहिरुत explained in the Tabbā as विद्यमानपुर. No date.
- D Ms. Text only. Fifty-one leaves with thirteen lines on a page. Fairly correct. Copied at बीरत on माघशुक्ल ५ वीं १८३२.
- H Unpublished Dar's edition with Commentary and कृष्ण in मुद्रितसंस्कृत कौल योजनमास्य No. 10. Sam. 1876.

तेषां कालेखं तेषां समकथं निवेदयामे^१ नामे नद्यरे
ह्रीत्था (अस्मथि) । तस्मै च निवेदयामस्म नद्यरस्म
बहिरुत उतरपुरस्थिते दिस्सोभास चंदकभायवे नाम
उत्तमाके ह्रीत्था (अस्मथि) । तस्मै च सुहृत्तमस्म
उत्तमस्म-उत्तमस्मके ह्रीत्था (अस्मथि) ॥१॥

तस्मै च निवेदयामे नद्यरे विलस नामे खलित
नद्या परितः ॥ तस्मै च निवेदयस्म खलितस्म निवेद

नामं देवी होताया । तस्य च विजयस्तु कानियस्तु पुनः
मिथ्याय देवीय चतस्र मिथ्यापुनः नामं दारय होताया
लाहचंचे, लाहचूम, लाहचचिरे, लाहचंगुले, पुंते य
लायले य । अरिच च तस्य दारययय हाया वा यमा
वा कयया वा चचही वा चचहा वा, केवलं तिसिं अतो-
र्यथायं वाचिदमितं होताया ॥२॥

तस्य च सा मिथ्या देवी तं मिथ्यापुनं दारय रङ्ग-
विजयं च भूमिचरं च रश्मिचयं भक्तपासीयं पक्षि-
लाजयमासी २ विहृय ॥३॥

तस्य च मिथ्यायामे मयरे यते लाहचंचे पुरिसे चरि-
यसह । से च वमिचं सचचसुययं पुरिसेचं पुरयो रङ्ग-
ययं यमदिअजमासी २ कुट्टहवाचयसीसे चरिहवाच-
हवाचयचरेचं चमिच अजययययमि मिथ्यायामे मयरे तिसिं
तिसिं कालुकरहवाचिजाय विरितं कयिचयसे विहृय ॥४॥

तेचं कालेचं तेचं समययं यमसे भगव भग-
वीरे कयोचरिच । चरिमा मिथ्याय । तस्य च से
लाहचंचपुरिसे तं मययययसहं सुयेच २ यय तं
सचचसुयं पुरिसं ययं ययासी, “किमयं देवाकुपिमा !
ययय मिथ्यायामे मयरे रङ्गयसे ह वा रङ्गयसे ह वा
लययं से ययं मययययसहं सुयेमि ।”

तस्य च से सचचसुयं पुरिसे तं लाहचंचपुरिसं ययं
ययासी, “ययं कालु देवाकुपिमा ! यमसे भगव भग-
वीरे सयय कयोचरिच, पुरिमा तं यदिलय ययंमिलय
ययंति” ॥५॥

तस्य स्व' मे आहर्षधपुरिसे ते वयस्यसुखं पुरिसं वयं
वयासी, "गच्छामो स्व' देवानुचिमा ! अग्रे वि समर्थं
महावीरं वंदामो नमस्त्वामैव त्वात्त वयसुवा-
यामो" ॥१॥

तस्य स्व' मे आहर्षधपुरिसे वयस्यसुखं पुरिसं वयं
पुरिसे वंदामो वयस्यसुखं २ वयस्य वयस्यं वयस्यं
महावीरं ते वयस्य वयस्यसुखं २ तत्ता मित्राकुली आहर्षध-
वयस्यसुखं वयस्य २ तत्ता वयस्य वयस्यसुखं त्वात्त वयसु-
वायामो ॥१॥

तस्य स्व' वयस्यं वयस्यं महावीरं ते वयस्य वयस्यसु-
खं वयस्य वयस्यसुखं वयस्यसुखं, वयस्य वयस्यसुखं वयस्य
वयस्यसुखं त्वात्त वयस्य वयस्यसुखं ॥१॥

तस्य स्व' वयस्यसुखं वयस्यसुखं महावीरसुखं वयस्य वयस्य-
वयस्य वयस्यसुखं तत्ता वयस्यसुखं पुरिसं
वयस्यसुखं वयस्य वयस्यसुखं वयस्यसुखं वयस्यसुखं २ तत्ता
वयस्य वयस्यसुखं, "वयस्य स्व' वयस्य ! वयस्य पुरिसे वयस्यसुखं
वयस्यसुखं ॥"

"वयस्य वयस्य"

"वयस्य स्व' वयस्य ! मे पुरिसे वयस्यसुखं वयस्यसुखं ॥"

"वयस्य वयस्य वयस्य ! वयस्य वयस्यसुखं वयस्य वयस्य-
वयस्य वयस्यसुखं वयस्य वयस्यसुखं वयस्य वयस्यसुखं
वयस्य वयस्यसुखं वयस्य वयस्यसुखं वयस्य वयस्यसुखं
वयस्य वयस्यसुखं वयस्य वयस्यसुखं ॥१॥

तस्य स्व' मे वयस्यं वयस्यं वयस्यं वयस्यं, महावीरं

1 In some MSS. वयस्य

2 Supply the rest from §§ 1 and 3.

महाश्वरे कवचमु सप्तदशो, तयो व चहं मममहं
जायामि" ॥१॥

कार्य 'च' क' सिद्धा द्विती भवत्यस्य विद्यमाने' सति
एवमस्तु संलग्न कार्य 'च' क' सिद्धानुसमं दारयन्त
मनसावयित्वा तत्रात्र प्राप्तिं ज्ञेयत्वा ॥१५॥

तत्र यं न विद्या देवी भवति नोन्नतं यत् न ज्ञानी,
 “तुमि यं भती ! इह विद विदुह ता यं” यत् तुमं
 विद्यापुत्रं दारयं जगदंभेमि” त्रि कटुहू ज्ञेयिभ भक्त-
 वाक्यधरम त्रिनेत्र जगामन्वह २ ता चण्डिकादिभट्टं करैह
 २ ता यत् कटुहू कर्मद्वियं विदुह २ ता विदुहयत् चण्डिका-
 वाक्यवाहमन्वाहमन्वह भरेह २ ता ज्ञेयिभ भवति नोन्नतं
 त्रिनेत्र जगामन्वह २ ता यत् ज्ञानी, “तत्र यं तुमि
 भती ! मम विदुषी चण्डिकावाह, ता यं यत् तुमं
 विद्यापुत्रं दारयं जगदंभेमि” भरेह

एवम् अस्मिन् समये तस्मिन् दिने विदुषा
ब्रह्मसूत्रम् ।

तस्य च सा विद्या दीवी तं कटुषमन्त्रिणं चतुर्भुज-
बाणो जैष्ठिक भूमिधरे तैत्तिर्य उपाधः॥२॥ न सा चत-
स्रदेवं उपाधेनं मुहं ब्रह्मास्त्रो भगवं गोवर्धनं यत्तं यमयो,
"सुधमे त्रि तं ब्रते । सुहृन्नालिकारं मुहं ब्रह्म" ॥
तस्य च भगवं गोवर्धने विद्याय दीवीय यत्तं पुनो संभारो
मनुष्योऽपि विद्याय सत्वं ब्रह्म ॥३॥

सत्यं यं सा विद्या देवी परं ब्रह्म समिधमस्य इन्द्राय

विहारेद् । तस्यै च मये निम्नच्छद् मे जहा नामश्च
चरिमसे दया, तस्यै च अलिङ्गनस्य मेव ३५८३

तस्य च मे मित्राणुने दारस्य तस्य विपुलस्य चमस-
चाक्षस्य मयेच अभिभूत स्याते तमि चमसचाक्षसि
मुच्छिद्य तद्विद्य तं चमसचाक्षं चाक्षस्य^१ चाक्षारेद् २
ता मित्राणुने विभुमेद् । तस्यै चच्छा दूयलस्य कोसि-
दलस्य च चरिमसेद् । तं चिद्य च दूर्य च कोसिद्य च
चाक्षारेद् ३५८४

तस्य च भगवतो गोपसस्य तं मित्राणुने दारस्य
चाक्षिता चमसेचाक्षने चाक्षविद्य समुष्यविद्या,
"चक्षो च दूमे दारस्य पुरा जहास चमुभासं कमासं
चाक्षसं चमुभासमासि विहरद् । च मे दिष्टा मर्या
वा विरह्या वा, चमुभासं सन्तु चयं दुरिमं मर्याद्विह-
विद्य वेद्यं विहरद्" ति कद्दु मिद्यं देवि चापुच्छद्
२ ता मित्राणुने देवीस्य मित्राणुने निम्नस्य २ ता वेद्यं
समसे भगवं महावीरे वेद्यं क्वामच्छद् २ ता सर्व
व्यापी, "चक्षं सन्तु भतिः तुभेहि चाममुभास
समासे वेद्यं मित्राणुने देवीस्य मित्रे वेद्यं चामाम्भामि
जाम^१ चाक्षारेद् । मे च भतिः पुरिमं पुरिममे के
चाक्षिः किं नामश्च ? किं नामश्च ? किं वा दया किं वा
मोक्ष किं वा कमासविद्या सर्वं विहरद् ?" ३५८५

"सर्वं सन्तु गोपस्य ! इहेव चमुभासि दीये भारदे
वामि सन्तुवारे नमं नमरे कोस्य (चमस्यैव) । तस्य
च सन्तुवारे नमरे चमसर्वं नमं राया कोस्य

1. A. C. H. चाक्षसं

2. Supply the rest from §§ 11-12.

(अथवाचो) । तस्य यं विजयवदुमातरस्य नमस्कृत्य कटुरता-
मन्ते दाहिसुरादिभ्यो दिक्षीमास विजयवदुमातो^१ नाम
सेहे होतया । तस्य यं विजयवदुमातरस्य सेहस्य यं
तामसवाहं आसीत् तस्य होतया ३२१३

तस्य यं विजयवदुमातो सेहे वक्रार्धं नाम रतुकुटे
होतया अहमिमं ताम दुष्पदिधानदे । ये वक्रार्धं रतु-
कुटे विजयवदुमातरस्य सेहस्य यं तामहं तामसवाहं
आसीत्तुं दासेमातो विहरत् ३२१४

तस्य यं ये वक्रार्धं रतुकुटे विजयवदुमातरस्य सेहस्य
यं तामसवाहं वक्रार्धं करेहि य भरेहि य विद्वीहि
य वक्रार्धार्धं य आसीसेमातो विदुसे करेमासे
विहरत् ३२१५

तस्य यं ये वक्रार्धं रतुकुटे विजयवदुमातरस्य
सेहस्य वक्रार्धं राईपरतामसरस्यवाहाहं असीतिं य
वक्रार्धं तामेत्तमपुरिषायां वक्रमु कवसेकु य कारसेकु य
युगमातो भवत् "य युसेमि", अमुकमातो भवत्
"युसेमि" ति । यत् वायमातो भागमातो विजयमातो
ताममातो । इत्थं ये वक्रार्धं रतुकुटे मुखर्धं वायं तममे
तमलिङ्गमातो विहरत् ३२१६

तस्य यं तस्य वक्रार्धस्य रतुकुटस्य करोरतासि
अथवा कदाह तमस्यममं सोत्तम रोतायकां पाठ-
यमुया नं जहा, तामे १ तामे २ तामे ३ दाहे ४ कुच्छि-
कृते ५ भादरे ६ करिषा ७ अजीरस ८ दिष्टिमुने

८ मुहुकुले १० अकारिहं ११ अन्धितेयसा १२ कण-
तेयसा १३ कंठ १४ उदरे १५ कोटि १६ इत्यु॥

तम् यं ते यद्वाहं रटुकुले सोलसकं रोगाजकेहि
अभिमुख समाले केतुभिषपुरिसे सदाविह २ सा यत्
ययासी, "अहं यं तुम्ये देवाकुमिया : विजय-
वटुमाले सेहे विवाहन-विज-वटुकु-यसुर-महापदेयु"
मदया २ सददेसं उपायेमासा यत् ययाह, "यत् यत्
देवाकुमिया : यद्वाहसरीरंमि सोलस रोगाजका
पावसुया, तं यया सासे आत कोटि । तं यं ययाह
विजये वा विजयपुरी वा, जयासी वा जयसपुरी
वा यद्वाहस रटुकुलस सोलसकं रोगाजकात् यत्-
ममि रोगाजकं उपायेमिणम्, तस्म यं यद्वाहं रटुकुले
विपुलं यत्समंययात् दलपह । यत् यया वि तयं वि
उपायेह" ३ ति केतुभिषपुरिसा तदेव करिति उच्यते-

तम् यं विजयवटुमाले सेहे यत् ययाहं उपायेमकं
सोह्यं यिसम्प सहये विजया य विजयपुरी य सत्यलोका-
वायमाजा ययहि २ यिहेहिहि यिहिमिकल मीति २ सा सेलेव
यद्वाहं रटुकुले तेलेव उपायेम्यति २ सा यद्वाहसरीरं
ययाकुमिति २ सा तेहि रोगाजं निदायं पुच्यति २ सा
यद्वाहं रटुकुलस यद्वाहिं ययमिहि य ययवटुसेहि य
यिहेययसेहि य ययसेहि य यिरेयसेहि य यिसेहि य
ययययसेहि य यययययययहि य यययययययहि य यिह-
हिहि य यिरयिसेहि य ययसेहि य ययसेहि य ययसेहि
मुनेहि य ययहि य ययहि य ययसेहि य ययसेहि ३

कोसहि य भिलिप्राहि य गुलवाहि य घोसहेहि य
मेवावलेहि य दण्डहि तिथिं कोलकयत् रोमायकयत्
धममहि रोमायकं लवकामिलम् । यो यो यं भंभार्जति
दण्डकामिलम् ३२५४

तय यं मे बहुमे विजया गाहि मे भंभार्जति तिथिं
कोलकयत् रोमायकयत् धममहि रोमायकं दण्डकामिलम्
तयहि यंता तंता वरितंता जामेक दिवं भवतसूया
लामेक दिवं वदितया ३२५५

तय यं मे बहुमे वदितया गाहि मे भंभार्जति तिथिं
कोलकयत् रोमायकयत् धममहि रोमायकं दण्डकामिलम्
तयहि यंता तंता वरितंता जामेक दिवं भवतसूया
लामेक दिवं वदितया ३२५६

तय यं मे बहुमे वदितया गाहि मे भंभार्जति तिथिं
कोलकयत् रोमायकयत् धममहि रोमायकं दण्डकामिलम्
तयहि यंता तंता वरितंता जामेक दिवं भवतसूया
लामेक दिवं वदितया ३२५७

तय यं मे बहुमे वदितया गाहि मे भंभार्जति तिथिं
कोलकयत् रोमायकयत् धममहि रोमायकं दण्डकामिलम्
तयहि यंता तंता वरितंता जामेक दिवं भवतसूया
लामेक दिवं वदितया ३२५८

उत्तरायसी तं पमिहं च तं जितयस्व क्षतियस्व चतं
 अक्षिह्य चर्कता जाया जातिं जितया । न इच्छद् जितय
 क्षतिह ममं नानं च जितं'न जितितयस्व किमेव पुन
 तंस्तं वा परिभोजं वा करितय । तं चेयं सतु ममं
 ययं गयं नहुहिं गययसाहयाहि य पादयसाहि य गाल-
 साहि य मारयसाहि य चाहितयसाहि । ययं सपिहद् २
 ता नहुनि साययि य नहुययि य तितयययि य
 यययसाहयाहि सायययसी पीयययसी इच्छद् तं गयं
 साहितय, नो चेयं तं मे गयं सयद् वा नहुद् वा ।
 तय तं सा मिया देवी जाहे नो सयसाह तं गयं
 साहितय वा पाहितय वा तयहे सता तांता अयसय-
 यसा' तं गयं पुनं पुनं परिभद् ३३१॥

तय तं सा मिया देवी नयययं मासायं नहुययि-
 पुयसायं दारयं ययया मे दारय जाहययं ताव सायि-
 हमिते । तय तं सा मिया देवी तं दारयं पुनं संपहये
 ययद् २ ता भीया अययययं नहुययि २ ता ययं
 यययसी, "अच्छादि' तं देवायुयिम । तुमं ययं दारयं
 ययंते उयययि उयययि" ३३२॥

तय तं सा अययययं मियाय देवीय 'तय' ति यय-
 ययं ययिमुययि २ ता जितेय जितय जितय तितय
 उययययय २ ता ययं यययसी, "ययं सतु ययमी ।
 मिया देवी नयययं मासायं जाय 'ययिहमिते' जाय
 भीया ममं नहुयययि २ ता ययं यययसी गयययि तं
 जाय उयययि । तं सयिहद् तं ययमी ! तं दारयं ययं
 ययंते उयययि उयययि वा ।" ३३३॥

तब तब मे विजय खलिय लीये चम्पभाईय चंलिय
 यलमहुं वेगवा लयेव भीव भवासे लेयेव मित्रा देवी
 लेयेव उवागच्छइ २ एत मित्र देविं एवं जयामी, “यस
 तं देवाकुम्भिय तुभं चहुमे मखी । तं जइ तं तुमं ययं
 यमने कउकुसुद्विषाव उव्वावि गया तं तुभं यवा
 ने धिरा भविसइ तेवं तुमं ययं दारयं रहसिचंसि
 भूमिचरंति रहसियसं भगवासेव” पड्डिलागरभायी २
 विहरावि लेव तुमं यवा धिरा भविसइ ३३३ ।

तब तं सा मित्रा देवी विजयस्य खलियसइ ‘तव’
 लि यलमहुं विजयसं पड्डिमुसिइ २ एत तं दारयं रहसि-
 चंसि भूमिचरंति रहसियसं भगवासेव” पड्डिलागर-
 भायी २ विहरइ ३ ।

एवं खलु गौयमा ! मित्रापुरी दारय पुरा पुराचार्य
 येषुभाषं कम्भाषं पावकलं पड्डिमुभवमासे विहरइ ३३३ ।

“मित्रापुरी तं भति ! दारय इषी युव कालमासे
 कालं मित्रा कहिं जयिहहिइ । । कहिं जयवजिहहिइ ।

“गौयमा ! मित्रापुरी दारय कखीसं जाकाइ
 परमावर्यं पालइता कालमासे कालं मित्रा इदिव
 जहुदुदीये दीये जारजे जामे वेवइहमिरेपाय-
 मुले सीहकुतंसि सीहरतय उववजिहहिइ । मे तं
 तत्य सीहे भविसइ कहमिय लाव साहनिइ जहु-
 पायं, समंजिलइ । मे कालमासे कालं मित्रा इमोसे
 रजसवभाय पुठवीय जहोसेव सातरोकमद्विइयमु
 निरइसमु उववजिहहिइ । मे तयो चरंतरं कव्यट्टिभा
 धिरीमिजेमु उववजिहहिइ । तयो चरंतरं मे लाइ

इमाहं जलधरचेर्विद्वितिरिवयजोविवाहं मन्त्रकथ-
नाहमन्तरर्क्षमुन्तरर्क्षोर्षं अदुतेरस ताह-कुल-कोवि-
जोविपमुचमयकहमन्त्राहं तत्तय मन्त्रमेवमि कोविजिहा-
र्षमि अमेमसजलहमन्त्रमुनी उदुहता^१ तत्तयेज सुवयो ॥
पञ्चाभाहमन्त्र ॥ ये र्क्ष तयो अर्षतर्ष उर्यद्विना
यर्ष अर्यममम भुवधरीमयेभु अर्यद्वरेभु अर्यद्विद्विभु
तेहद्विभु वेहद्विभु उर्यमन्त्रहमन्त्रमन्त्रेभु अर्यमन्त्र-
ह्मेभु वाउतेरकाउमुद्वयोभु अमेमसजलहमन्त्रमुनी पञ्चा-
भाहमन्त्र ॥३॥

ये र्क्ष तयो अर्षतर्ष उर्यद्विना सुमन्त्रह्मेभु
योयताय पञ्चाभाहमन्त्र ॥ ये र्क्ष तत्तय उर्यमन्त्रमन्त्रभावे
अर्यया अर्याह अर्यमन्त्रमन्त्रेभु अर्याय मन्त्रमन्त्रेभु अर्याय-
मन्त्रेभु अर्यमन्त्रेभु तत्तयेज येद्विभु अर्याय कालमन्त्र
तत्तयेज सुमन्त्रह्मेभु नयेर वेद्विभुमन्त्रेभु मुनताय पञ्चा-
भाहमन्त्र ॥ ये र्क्ष तत्तय उर्यमन्त्रमन्त्रभावे कोविजमन्त्रमुपरी
तत्तयाहमन्त्र वेरार्क्ष अर्षतर्ष अर्या कोवि निर्यमन्त्र मुने
मन्त्रिना अर्याययो अर्यमन्त्रेभु अर्यमन्त्रेभु ॥ ये र्क्ष
तत्तय अर्याह अर्याह अर्यमन्त्रमन्त्रेभु अर्याय अर्याय
अर्याहमन्त्रमन्त्रेभु अर्याय अर्याय कालमन्त्रेभु काल मन्त्रिना
योहमन्त्रेभु अर्याय अर्याय अर्याय अर्याय ॥ ये र्क्ष तयो
अर्षतर्ष अर्या अर्या अर्याय अर्याय अर्याय अर्याय ॥३॥

अर्थ- अर्या अर्या! अर्याय अर्याय अर्याय अर्याय
अर्या अर्याय अर्याय अर्याय अर्याय अर्याय अर्याय अर्याय
अर्याय अर्याय अर्याय अर्याय अर्याय अर्याय अर्याय अर्याय

(निर्यायमन्त्रेभु अर्याय अर्याय अर्याय अर्याय)

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[D—Re] Elmer S. Rasmuson's edition, Columbia, 1966.

कक्षा¹ १६ पाठ्यक्रम १० सुसमाप्त² १० हू अ १००० पाठ्यक्रम १०
कक्षा¹ १६ पाठ्यक्रम १० सुसमाप्त² १० हू अ १००० पाठ्यक्रम १०

[illegible]

तत्रैव च वैदिकग्रन्थेषु यज्ञो धारिणी नाम देवी
 होता । सा धारिणी देवी अथर्ववेद कण्वं पुराण-
 शास्त्ररत्नाकरसमर्पयति यज्ञविज्ञानं सुसज्जागरा
 योद्दीरमाक्षी ५ सर्वं महं वातुरमेव यज्ञकुलसंस्थितं
 नक्षत्रसंस्थितं सीमागारं सीमावर्तं जाम्बायंतं सर्वं मुह-
 र्मतिनामं पाणिनाथं पद्मिपुष्पा ६ वदुतुष्टा अभाषी तं
 शुभिनं वसिष्ठहृद् २ ता वसिष्ठिकाक्षी वदुतुष्ट २
 ता अतद्विद्यमभवत्तं रावतंकरिणीयं वदुतुष्ट २

मेखियं राया मेखामेखं लयान्छन्दः २ सा मेखियं रायं
 इच्छति कलानिं चिदादि मिरादिं चट्टिजोदेह २ सा
 मेखियकं रयका अम्भशकुलामा समायो नालामकिर-
 जयचित्तसि भट्टदासकंसि निखीमह २ सा यासतया
 कोमलया मलययं चेललिं कच्छु ययं वडायो, "ययं
 कस्तु ययं देवाकुप्पिया । अययं तंति तारियगंसि
 यययिज्जसि मुत्तज्जामरा नियययययमहययं तं ययं
 मुम्पिये ययित्ता चट्टिजुत्ता । तं ययययं यं मुम्पिययस
 देवाकुप्पिया । के यययिमेमे अयिययह ।" ॥५॥

तय यं मे मेखिय राया चारिणीय देवीय चलिज
 ययमहं योयु निरयय इच्छुच्छे यमायो तं मुम्पियं
 ययिययह २ सा ईयं अयुययिह, 'अययो साभा-
 यिययं महपुययययं चट्टियिक्कायिक्कं तयय मुम्पिययय
 अययोययं करेह २ सा 'चारियि' देविं अयुच्छेमायो-
 ययं वडायो, "चोराले" यं तुमे देवाकुप्पिय । मुम्पिये
 दिद्वे । ययुयो यं तुमे देवाकुप्पिय । मुम्पिये दिद्वे ।
 ययययामो देवाकुप्पिय । पुत्तयामो देवाकुप्पिय ।
 मुयययामो देवाकुप्पिय । ययं कस्तु नययह माययं
 ययययिक्काययं ययुच्छेमाययं रायंदिक्कायं यययुत्तययं
 ययं कुत्तययं कुत्तययिक्कायं तारयं यययिक्काय । मे
 यि य यं तारय यययुत्तययययि कुरे यीरे ययययं
 राया ययिययह । तं चारियय-तुद्वि-योहययययय-
 ययय यं तुमे देवी । मुम्पिये दिद्वे" ति कच्छु
 मुययो २ अयुच्छेह ॥५॥

तब मैं सा पारिवी देवी सेलियस रमता सब कुता
समायी इहुतुता सखसि सखसिजसि निरीयइ न ता
सब खजामी, "मा मेव ललमे वहाले सुमिसे कल्लेहि
वाकसुमिसेहि पडिहमिहिइ," नि कट्टु देवकुसल-
संबहुहि वसतपाहि चमिमाहि कहाहि सुमिसज-
हरिय पडिजातरमायी विहरइ ॥२॥

तब मैं से सेलिय राधा पडकुसकालसमजसि जिजि-
हसतकुसले सुमिसवाटम सहइयेइ न ता पारिवीय
देवीय दिहुसस सुमिसस सब पुनइइ ॥३॥

सब पुनइजा समाया ते सुमिसवाटमा सुमिस-
सपाई लहारेमाया सब खजामी, "सब ललु सामी !
चम सुमिससपसि वाजालीस सुमिसा तीस महा
सुमिसा वाकलरि सरसुमिसा दिहुता । तबसं सामी !
चरइलमायरी वा ललुवट्टिमायरी वा चरइलसि वा
ललुवट्टिहि वा चम ललुमाससि सससि तीसाय
महासुमिसाय हमे पतइइस महासुमिसे वासिलाय
पडिहुलसति लं कहा, तब-तबइ बोह-चमिसेपदाम-
ससि-दिससइ ललुस कुभ । पतमसर-सासर-विमास-
मलस-रससुससि सिद्धि न ता तब मैं सामी । मंड-
लियमायरी मंडलिससि तबस ललुमाससि सससि
पतइइसस महासुमिसाय चमससइ चम महा-
सुमिस वासिलाय पडिहुलसति । लं कोराले वा
सामी । पारिवीय देवीय सुमिसे दिहुते । सब ललु
सामी । तबइ मासासं ललुपडिपुससस पारिवी

तस्य त्वं मे सेविस्व राधा तं चारित्र्यं देहि मय
वयासी, "मा त्वं तुमे देवाभुषितः । अष्टमन्त्रा-
भिर्यदि, अहं तदा करिष्यामि जहा त्वं तत्र यत्-
मेवाह्वयम् अस्मत्पुत्रादयस्व मयोरह्वयवती भवि-
स्यह" ॥१६॥

तस्य त्वं मे सेविस्व राधा अभयं नामं कुमारं कदा-
चिद् न तां त्वं वयासी, "त्वं सन्तु पुता ! तत्र पुत्र-
जातया चारिणीय देवीय अकालमेहेषु दोहले पात-
यन्तुः । तस्य दोहलस्य त्वं उवाचहिं तथानि अति-
दमासी श्रीदम्भकयवकी भिर्यानि" ॥१७॥

तस्य त्वं मे अभय कुमारं सेविस्व राधा त्वं त्वं वयासी,
"मा त्वं तुमे तासी । त्वं विद्याह । अहं त्वं तदा
करिष्यामि जहा मय पुत्रजातया चारिणीय देवीय
अकालमेहेषु मयोरह्वयवती भविष्यह" ॥१८॥

तस्य त्वं तस्य अभयकुमारस्य अयमेवाह्वये अ-
तिथहं समुपविशत्वा, "हो सन्तु पुता मायुस्यय-
वकायसं मय पुत्रजातया चारिणीय देवीय अकाल-
मेहेषु मयोरह्वयवती करितय नक्षत्रस्य दिव्येय
उवाचसं । अतिथहं मय श्रीदम्भकयवकी पुत्र-
गह्व देवे महिहृदिहं य महानुक्ते । तं त्वं सन्तु
मयं मोहह्वयलाय जोसद्विषस्य अयवारिष्य सारस
अवीयस्य दाम्भयवारिष्यस्य अतुमभसं परिमितह-
ता पुत्रकंतातेयं देवं मयभिकरेमायस्य विहरितय ।
तस्य त्वं पुत्रकंताह्व देवे मय पुत्रजातया चारिणीय
देवीय अकालमेहेषु दोहलं जिह्विह" ॥

अथं त्रिमेहेद् २ तत्र पीयूषभासं धमज्जद् उद्धार-
वासवत्तुमिमे पठितेहेद् दधमसीतायं दुसकद् अट्टम-
भासं य परिमियद् २ तत्र पुण्यसंगह्यं देवं जगत्ति-
करेमासे चिट्टद् ३२८३

तस्य तं मे पुण्यसंगलिय देवे धमज्जस कुमारस
अलिय पाठ्यस्य । धमज्जं कुमारेणं आभाटिय समासे
अकालमेहे चिट्टयद् ३२८४

तस्य तं का पारिमी देवी अकालमेहेषु पीयूषं
सम्यं त्रिमेहेद् २ तत्र गजस्यं भासालं पठिपुण्यस्यं मेहं
नामे दामयं धमज्जा ।

तस्य तं तस्य मेहस्य कुमारस्य आम्माविहरी
अनुपुण्ड्रिणं नामकरणं य धमज्जस्यं य लेक-अस्यं य
सीतास्यस्यं य महया इहवीरुद्धारसमुदस्यं
करिषु ३२८५

तस्य तं तं मेहं कुमारं आम्माविहरी गाम्भुमे नामे
सीहस्यं तिहि-करण-मुहुत्तं अकालविहस्य दध-
म-सीति । तस्य तं मे अलमपरिमे मेहं कुमारं मेहादयापो
मलियण्णहासापो मलमस्यमज्जस्यसासापो वावत्तरि
अलापो मुत्तपो य अलपो य करणपो य चित्तहा-
मेहं, तं अला, मेहं १, मलियं २, कर्णं ३, मद्दं ४,
गीयं ५, माहयं ६, सरज्जं ७, पोमस्यस्यं ८, दध-
लालं ९, पुण्यं १०, जसयासं ११, वासयं १२, अट्टा-
वयं १३, मेरेकसं १४, इममद्दिट्ठं १५, अलमविहिं
१६, वासविहिं १७, अलमविहिं १८, त्रिमेवमविहिं १९,

समयविधि २०, सज्ज २१, चडिलिय २२, मागविधि २३,
जाई २४, मोदय २५, मिलीय २६, हिरण्यकुलि २७,
मुक्कलकुलि २८, मुक्कलकुलि २९, वागमरविधि ३०,
तमलीपडिऊम् ३१, दल्लिबलबलम् ३२, पुरिसलबलम्
३३, दपलबलम् ३४, गजलबलम् ३५, मोचलबलम् ३६,
कुक्कुडलबलम् ३७, इतालबलम् ३८, दंडलबलम् ३९,
चडिलबलम् ४०, मलिलबलम् ४१, कामलिलबलम्
४२, बन्धुविधि ४३, वागमरमा ४४, वागमरमा ४५,
हुई ४६, पडिहुई ४७, वाग ४८, चडिवाग ४९, चडिहुई
५०, गजलहुई ५१, गजलहुई ५२, हुई ५३, मिलहुई ५४,
हुई ५५, चडिहुई ५६, मुडिहुई ५७, वाग-
हुई ५८, लजलहुई ५९, ईश्वर ६०, इश्वरमा ६१,
चमुलीय ६२, हिरण्यपात्र ६३, मुक्कलपात्र ६४, मुक्क-
लीय ६५, बट्टलीय ६६, वागलियालीय ६७, पललीय ६८,
कडगलीय ६९, सज्जलीय ७०, मिललीय ७१, सज-
जलीय ७२ ॥

तय न सै कलापरिषद् गौड कुमारे मतापो कलापी
मियादाविला कामाधिल्लु अलिय चकरोद हम्म

तस्य यं तस्मै हेतुरस्य चाम्बाविधौ तं कलावर्धनं
मनुरेहि जयसेहि विपुलेषां संभ्रमज्ज्वलकारेणं सङ्गा-
रेति २ तस्य विवर्तनं क्षीयिष्यतिहे प्रोदुदात्तं दलयेति २
सा पदविक्रान्त्येति ३

[illegible]

तत्र त्वं तस्म मेहस्य कुमारस्य सम्प्रविष्यते सोऽ-
 क्षान्तिं लिङ्गि-वपस्य-मकशर-मुज्जुतांसि मेतुं कुमारं करि-
 मर्हसि राक्षसलोहिनीं चान्तिप्रियाङ्गिं चतुर्हिं राघवस्य
 रत्नार्णवं चतुर्हिं वनविजयिणं चान्तिं विवरावीरु ॥२५॥

तत्र त्वं मे मेहे कुमारं कम्पिवाकाऽजस्यस्य सुहृत्मा-
 केहिं दुर्दशयाद्वाहिं करतलस्योऽम्बजनेहिं कसीसद्वन्द्व-
 र्वाहिं वाङ्मयहिं वनमित्रकलाये २ वनजालिष्ठमाये ३
 माधुर्यस्य कामभीष्टं वज्रकुम्भमाये विवरा ॥२५॥

तेन चान्तिं तेषां समस्तानां वनस्य भगवन् महावीरं
 पुञ्जासुरपुत्रिणं वरमाये तामाकुवामं दुर्दशमाये सुहं
 सुहृन् विवरायाये विद्यामेव राघविहे नन्दरे गुणविलस
 मेह्य तिलायेव उवाच च्छाह जात विवराह ॥२६॥

तत्र त्वं मे मेहे कुमारं क्षुद्रवज्रपुरिसस्य चन्तिप्र
 समस्तस्य भगवतो महावीरस्य भगवत्प्रविनिं सोऽक्षौ
 निरम्भ इहसुहृदे क्षौद्रुविजयपुरिसे चतुर्वाहे २ ता वत्
 वयासी, "विद्यामेव मे देवाऽसुमित्रा ! चान्तिर्घटं
 भावराहं कुतमेव चतुर्वाहे" ॥२६॥

तत्र त्वं मे मेहे कुमारं चान्तिर्घटं भावराहं सुहृदे
 वयासे विद्यामेव समस्य भगवन् महावीरं तिलायेव उवा-
 च च्छाह जात विवराय वज्रकुवामह ॥ तत्र त्वं वनस्य
 भगवन् महावीरं मेहस्य कुमारस्य लीले च महदम-
 दातिभाष परिभाष विनिर्त्त भगवदाहच्छाह ॥२७॥

तत्र त्वं मे मेहे कुमारं समस्तस्य भगवतो महा-
 वीरस्य चन्तिप्र वन्मे सोऽक्षौ निरम्भ इहसुहृदे विद्या-

[illegible]

तत्र कं वा धारिणी देवी तमसिहं चर्मते चधिजं
 वसवं जिरं सोद्वा रोधमावी विलज्जमावी मेहं कुमारं
 मथं जयासी । "तुमं किं जामा ! जगत्" ममे पुनो वहुं
 जते विज्ज म नो जलु जामा ! जग्गे जग्गावी जग्ग-
 मवि विज्जजोमं चधिजम । भुज्जहि तम जामा !
 माकुलमय भोमे जाल जव जोजामो । तपो पग्गा
 जग्गेहिं जालजमहिं परिजजवज्ज निरजजवतिं जाल-
 जग्गमि" ३२०८

तब वह से मैने कुमारे सम्भाषिकहिं बज्य पुनि
 समारो बज्य बजायो, “तहीव तं तं सम्मयाधो” !
 तहीव तं तुम्हे बज्य बजाह । बज्य बज्य सम्मयाधो !
 मातुलकह भजे चभुले चमिधम चमामय वलवलय
 वलवलयचमिधम जिवलुलपाचयले चमिधो जलकुलपुत्र-
 समारो कुमाराजलतविंदुमज्जिमे संकमरारासुरिमे^१ सुवि-
 वाईमशोधने चच्छा पुरं च चावरलविमलहविजये ।
 से के तं जलवह सम्मयाधो ! के पुनिं तमयाह के
 चच्छा सम्मयाध, तं चच्छावि तं जल वलवलयह” ३२१॥

तस्य च तस्म मेहस्म कुमारस्म चम्माचिह्नो जाहे
 को संचायति^१ मेहं कुमारं बहुहि^२ विमयागुत्तोमाहि^३
 चाधवलाहि^४ य धमवलाहि^५ य चाधविलय^६ वा धमव-
 विलय^७ वा ताहि^८ विमवपदिभूलाहि^९ यं तमपतयवित-
 कारिजाहि^{१०} पतलवलाहि^{११} पतलविमाहा^{१२} एवं जयासी,
 “इह च जाया : निर्वर्त्तये चावयते संभू, चत्तुलरे, जेठ-
 लिय, पदिपुगी, संभूते, यत्तुवलयी, सिद्धिमानी, सुनि-
 मानी, वसवदुभलवहीवमानी, बहुविध वसवद्विद्विष,
 सुग्री इव वर्मलज्जः, लोहमजा इव जवा चाविमजा,
 वासुदाकधनी^{१३} इव नीरकस्य^{१४}, संगा इव चक्षिभोव-
 तमवजाय, महाचक्रुहरी इव सुवाहि^{१५} पुत्तारे, चमि-
 धारा^{१६} च संचरिज्ज^{१७} । को सलु कम्पइ जाया : सम-
 कार्त्तं निर्धन्वात्तं अरदाकम्मिस्स वा उहरेमिस्स वा, लीय-
 यहे वा, ठविस्स वा, रइस्स वा दुग्गिभवत्तमनी वा, बहुवु-
 लियामनी वा, चत्तारमनी वा, जित्तवमनी वा, मूल-
 भोयणी वा, चंदभोयणी वा, फलभोयणी वा, वीजभोयणी
 वा, हरियभोयणी वा, भोत्तस्स वा, पायस्स वा । तुमं
 च च जाया : सुहसमुच्चिस्स को चेव चं दुहसमुच्चिस्स
 कालं सीयं कालं उक्क^{१८} कप्पं सुहं कालं विजासं
 कालं काइय-पित्तिय-चंत्तिय-काइय-विजिहे^{१९} रीत्तासंके-
 उज्जासक जामकंठय वाजीसं परीसहोवसगी उदिप्पणी
 सम्वे अदिवाचित्तम् । तं भुंजाहि ताव जाया : जाव^{२०}
 पत्तव्वरधणि ३३२॥

तस्य च से मेहे कुमारि चम्माचिह्नि^{२१} एवं कुने

समाधी चम्मापियरो सर्व बयासी, "तहेव तं तं चम्मा-
यासी । तहेव तं सुखे भवं जवह ॥ सर्व सत्तु निजणे
पावयणे कोयासं कययरासं कापुरिसासं इहलोकावहि-
वहासं परलोकाविधिआयासं पुरखुवरे वायवज्जरास ॥
तो चेव तं धीरसस सस किं वि दुद्धरं करणयास ॥
तं इच्छामि तासं पावहुतास ॥३३॥

तस तं तसस मेहुसस कुमारसस चम्मापियरो तं
पसं बयासी, "इच्छामो तासं आया ! ससद्विजससवि-
तस रायसिरिं पावितस" ॥

तस तं से मेहे कुमारे चम्मापियरससुवत्तमासे
सुविपीस संविट्ठइ ॥३४॥

तस तं से सेविम राजा कोहुंविमपुरिसे सहस-
सेह ॥ तस सर्व बयासी, "सितसमेव भी देवासुविमर
मेहुसस कुमारसस महसं महारिहं महसं विवत्तं राय-
मिसेव जवहुसेह" ॥ तस तं से कोहुंविमपुरिआ
तहेव रायासिमेव जवहुवेलिं ॥३५॥

तस तं से सेविम राजा जहुहिं मककावसेहिं दंड-
कावसेहिं संपरिबुडे मेहं कुमार चट्टसयासं सोव-
मिलयासं कलयासं जलेहिं रायासिमेवसं चमिभिं च-
यासी सर्व बयासी, "जव २ संदा ! जव २ भट्टडा !
भट्टदं से, चजिजं विखाहिं, जिजं पावकादि, जिज-
माजसे जवाहि" तस कट्टु जवकट्टदं पडंतस ॥

तस तं से मेहे राजा जास ॥३६॥

तस तं तसस मेहुसस रससी चम्मापियरो सर्व

मुस्ताबदिचभासाहं चंद्राई विविधमुयभासी २ रोय-
भासी २ अदभासी २ बाबं बभासी, "दास बां चम्पू
मेवकुभासस चम्पूदहासु य ६-भासीसु व चम्पूद्विमे
द्विदिदी भासिचवह "ति ६-मुयभासीसु मुने दविदभास

[illegible]

• लक्ष्मण च विदुः कुमारः मतिमान्-कोटि-५-पुत्रिण-वर्गोद्-
दितः यत्नावेनोक्तं मन्त्रिणः सम्पत्तयः विदुः कर्मविदः-
महीदः ५ इति ज्ञानः

[illegible][illegible]

सत्यं वा तदस्य सैवमस्य कुम्भारस्य भाषा यदास्या

अथबलिहस्ता अन्मन्त्रप्रभावरणालंकित्रसरीरा सीयं
 दुःखदह^१ २ सा मेहरस्य कुमारस्य दाहिने चाले सीता-
 मन्त्रसि निधीयह ॥४५॥

तस्य त्वं तस्य मेहरस्य कुमारस्य पिता कोर्तुंनिवृत्त-
 रिणे कटुदायेह २ सा एवं ज्ञयासी, “विद्यामेव गौ
 देवायुष्मिद्याः सरिहाय^२ सरिहसिजाय^३ सरिहस-
 यय^४ कोर्तुंनिवृत्तस्यस्य^५ सहस्रसहं कटुदायेह” ।

तस्य त्वं ते कोर्तुंनिवृत्तस्यस्य कटुदायिद्या ज्ञयासी
 मेहरस्य रायं एवं ज्ञयासी, “संदिक्क त्वं देवायुष्मिद्याः
 ज्ञया^६ ज्ञया^७ सरिहसिजाय^८” ॥

तस्य त्वं ते विविध राया ते कोर्तुंनिवृत्तस्यस्य एवं
 ज्ञयासी, “मन्त्रद त्वं देवायुष्मिद्याः मेहरस्य कुमारस्य
 सुरिहस्यस्यदाहिने^९ सीयं सरिहस्य^{१०}” ॥ ते तद्वि-
 परिहस्यति ॥४६॥

तस्य त्वं तस्य मेहरस्य कुमारस्य तं सीयं दुःखदहस्य
 ज्ञयास्यस्य इमे कटुदुर्गमलया तन्मन्त्रमयाय पुरची
 अदायुष्मिद्योय संदिहिया, ते ज्ञया, सीत्यय-सिरिहस्य-
 मन्दावत^{११} कटुदुर्गमलया-मन्दावत-जलस-मन्त्र-दप्यया ।

तस्य त्वं ज्ञया ज्ञयास्यिया तद्वि^{१२} कटुद्वि^{१३} ज्ञयासि^{१४}
 गिरासि^{१५} ज्ञयास्यस्य ज्ञयास्यस्यस्य एवं ज्ञयासी “इय २
 मन्दा, ज्ञया २ मन्दा^{१६}” ॥४७॥

तस्य त्वं तस्य मेहरस्य कुमारस्य अम्मायिपरो मेहं
 कुमारं पुरची कटुदुर्गमलया ज्ञयास्य भगवत् मन्दावीरे
 तेवायमेव ज्ञयास्यस्यति २ सा निवृत्तस्य आयासिहत्

पञ्चाङ्गिकं कर्तुं न च कर्तुं नमस्कृति २ एता इति
 जयामी, “यस्य स वैद्याकुम्भिकाः । अस्मै हने पुनः कर्तुं
 कति विद्य । मे कृता नामकं लम्पते इवः पञ्चमे इवः
 कुम्भरे इवः पञ्च । आस अनेसु^१ संवत्सरे नो वलि-
 ष्वद् पञ्चमस्य^२ नो^३ वलिष्वद् ललस्य^४ सवामेव मेदि
 कुम्भरे कामेषु आस भोमेषु संवत्सरे^५ नो वलिष्वद्
 कामस्य^६ नो वलिष्वद् भीमस्य^७ । यस्य स वैद्या-
 कुम्भिकाः । संसार-भट्टलिङ्गी, भीम कम्पलकराज-
 नाथ^८, इत्यहं वैद्याकुम्भिका^९ अतिथं मुने भविता
 आतापयो अस्मादिषं पञ्चमस्य । तं अस्मै वैद्याकु-
 म्भिका^{१०} विरसभिषक्तं दत्तवामो, अतिथं तु स वैद्या-
 कुम्भिका^{११} विरसभिषक्तं^{१२} भट्टम् ।

तस्य स अस्मै भगवः महावीर मेदकुमारस्य अस्मा-
 पिच्छहि यत्तं तुते सवामे इवमदु^१ अस्मै पञ्चमुनेहमरि^२

• तस्य स मे मेदे कुम्भरे ललस्यद् भगवतो महावी-
 रस्य वलिष्वदो ललस्यदुल्लिख्यं^३ दिशिभ्यः पञ्चमुनेह^४
 २ एता भट्टमेव आभरलमल्लालंकारं मुखहं^५ भट्टम् ।

तस्य स मेदकुमारस्य आया इवस्यस्यदेव पञ्च-
 माङ्गस्य आभरलमल्लालंकारं पञ्चमस्य २ एता अस्मै
 विरसभिषक्तो २ दीपतायो २ यत्तं जयामी, “अहमर्थ
 लाया । अतिथयं लाया ; अस्मै यत्तं कर्तुं नो पञ्च-
 मस्य । अस्मै वि सवामेव^१ मयि भवतु^२ ति कर्तुं मेद-
 कुमारस्य अस्मापिच्छरो भमस्य भगवः महावीर कर्तुं
 नमस्कृति २ एता अस्मैव दिमं पाठमदुया तस्मैव दिमं
 पञ्चमाया भट्टम् ।

तब क' से मेहे कुमारे बचमुट्टियं जोख करिह २
 तब वैरामेव सनसे भाखं महासीरे तैह मेव उदाग-
 न्कइ ३ तब दैव अगसी, "अगसेते क' अति । जोख
 अराव अगसी य ३ से अहं नगस सेह भागलह
 आगारेव निवायभासि से तत्प भहे यदह अग-
 नारे नेह दुखस सं गहाव पायवे कलते यदहस,
 "यस ते विवादिह अगसे यदह कुरा य जेय
 विवादिह दुखस अगसेह, यदमेव यम वि दते
 अगसे भहे ३ दु' कले अह, यद से विवादिह
 सनसे कलं ३ कलियारे अगसेह, सं ३ अह ३ य
 विवादिह अगसेह दुखस ३ अह ३ अह, यदमेव विवादि-
 हिय, यदमेव अगसेह ३ अह ३ अह ३ अह ३ अह ३
 अह ३ अह ३ अह ३ अह ३ अह ३ अह ३ अह ३ अह ३

तब क' सनसे भाखं महासीरे तैह कुमारे सनसेव
 यदमेव, यदमेव अह अगसेह ३ अह ३ अह ३ अह ३
 अह ३ अह ३ अह ३ अह ३ अह ३ अह ३ अह ३ अह ३
 अह ३ अह ३ अह ३ अह ३ अह ३ अह ३ अह ३ अह ३
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 अह ३ अह ३ अह ३ अह ३ अह ३ अह ३ अह ३ अह ३

अ' दिवस' य क' मेहे कुमारे आगारायो अगसे-
 दिह अगसेह तत्प क' दिवसस पुवायअगसेह अगसेह
 अति अगसेह निगसेह अगसेह अगसेह अगसेह

घारोसु विभवजमलेसु मेहसु कुमारसु दाहदुले
मेकजामे चारय जाय ॥५४॥

तय खं समजा निर्मंषा पुण्डरनाभरनाकाजमजंभि
जाजघाम पुण्डराक परिघट्टकाय भव्यानुतोच्छिताय
सुसुताय य कामयवस्य य चदनाकुमाया य निगता-
वाथा य चपेसईजा मेहं कुभारे हाथेहिं स घट्टंति
यवं वायहिं^१ सीसें पोहटे जायसि । यवं महासिद्धं च
तं रजसिं^२ मेहे कुमारे नी संचासइ काहमवि चभिहं^३
निमीलितस ॥५५॥

तय खं तयस मेहस कुमारस चपेसकाहये
चउमसिचइ^४ समुष्पसिचइया, “एव जलु चइ^५ रेखि-
यस रण्णे पुं, चारिणीय देवीय चलय मेहे कुमारे ।
तं जया^६ खं चइ^७ चउमसजमे कयामि तया खं मनं
कहया निर्मंषा काहायंति कहुअरेति । चउमिहं च
य चइ^८ चउमसिचिं कलहइ तयमिहं च मनं समजा
निर्मंषा नी काहायंति नी कहुअरेति चउमरं च य
समजा निर्मंषा राखो पुण्डरनाभरनं जाय जयं
संघट्टंति नी संचासमि काहमवि चभिहं निमीलि-
तस^९ तं सीसं जलु ममं कलसं पाठयभाजाम^{१०} रखणीय
कमस भगव महावीरं चाबुन्दिता पुण्डरवि कासार-
मज्जे समितस,” ति कट्टु यवं संधेइइ ५ ता घट्ट-
दुहट्ट-कमट्ट-मासकमस विरजयविकलियं च तं
रजसिं^{११} कखेइ ६ ता कलसं पाठयभाजाम^{१२} रखणीय

१ D तं २ D ले वं ३ D जयतं ४ D जयत ५ D अप्पि
the ५५ from the preceding section. ६ D ६ चित्तिलयत
७ D जयतं ८ D जयत ९ D जयतं

लेखास्यैव समक्षे भगवं महाश्रीरे लेखास्यैव उवाच ॥३६॥
 ताव यत्कृतवान् स त्वम् ।

तत्र त्वं "मेहा" इ समक्षे भगवं महाश्रीरे मेह-
 कुमारं यत् यथासी "मे कुम्भं तुमे पुण्यावरणजालकम्-
 यस्मि समक्षेहि" विजयघोहिं ज्ञातवाय स कृतवान् । ताव
 जागरमन्त्रे जसिनाय ॥ लेखकं मेव चतुर्ः समदृष्टे ।

"हंता ! चतुर्ः समदृष्टे"

"यत् कर्तु मेहा ! तुमे ह्येष तस्मै भवे विजय-
 गिरिपञ्चकले हन्तिरावा हेतवा ।

तत्तत् त्वं तुमे चम्पका कटाई मिम्हा-जालकम् यस्मि
 विदुषाम् लक्ष्मी कर्तव्यजालकम् यस्मिन् तु भूमा-
 नात् विदुषाम् भद्रलयावन् परिभ्रमते तस्मै कर्मा-
 भय ददुहिं हन्तीहिं संवरिपुष्टे हिमोहिं विमला-
 हन्ता ॥३७॥

तत्र त्वं तत्र मेहा ! तं कर्तव्यं वाञ्छिता चयमेया-
 दवे चत्कल्पितं समुच्चिताया, "कहिं त्वं मत्स्ये मत्
 चयमेयादवे चमिस्तम्भे चतुर्भयपुष्टे" । तत्र त्वं तत्र
 मेहा ! लेखाहिं विदुषाम् लक्ष्मी कुम्भे परिभ्रमते
 तदाचरति कटाई चम्पका कर्माभय कर्माभयमेव जादृष्टे
 सत्कल्पिता । तत्र त्वं तुमे मेहा ! यत्कृतुं समं
 चमिस्तम्भे, "यत् कर्तु मत् कर्माभय भवे चयमेयादवे
 चमिस्तम्भे समुच्चिताया" ॥३८॥

तत्र त्वं तुम्हं मेहा ! चयमेयादवे चत्कल्पितं समु-
 च्चिताया, "तं मेव कर्तु मत् कर्माभय गताय महा-
 त्वम् ।

तस्य च त्वमे मेहाः पापस्यं मत्तं कर्तुमस्मामि
 त्ति कर्तुं पापं लक्ष्मिने । तस्मि च च चं चंतरमि
 चयसिहिं चलचलेहिं चलेहिं चलादलजयासि २ एमे
 नमस्य चयुपचिह्ने । तस्य च त्वमे मेहाः पापं कर्तुमस्मामि
 पुनरत्रि पापं निचिह्नचिह्नमामि ३ त्ति कर्तुं तं पापस्यं च
 चयुपचिह्ने पापमि २ तस्य चयुपचिह्नपापं चयुपचिह्नपापं
 मे पापं चंतरा चैव चं चारिह चैव चं चिह्नमिने ।

तस्य त्वं तुमे मेधा ! तस्य पाशाशुर्जगत् माशुक्ता^१
उद्य यद्वे ॥

तस्य त्वं मे ऋतुदे अद्यहृदन्ताई राईदिताई^२
तं त्वं ममेद २ त्ता निद्रिय उवरय^३ त्वमंति
जिउकाय^४ यावि होत्ता ॥६१॥

तस्य त्वं मे यद्वे योहा जाय त्वमया तं यसादय^५
त्वमंति जिउकाय^६ यासंति २ त्ता अविमज्जविममुद्धा
तत्ताय^७ य कुहाय य पिजायाय अविभूया^८ कमाया
तायो मेदतायो पद्धिमिज्जमंति २ त्ता दिवीदिशं
विम्वरिप्ता ॥६२॥

तस्य त्वं तुमं मेधा ! कुली जग-जज्जविम-वेहे
तंति वेद मंज्जमि जिउकुहय परवितलंति संशित-
जिम् । तस्य त्वं मेधा ! तस्य करीरजंति उवतला वेदता
वाउमूया । तस्य त्वं तुमं मेधा ! तं उवजलं विमयं तिपित
राईदिताई वेदमाये त्वं ताममय परमाजयं पातइता
इहेय त्वंमुहोवे हीवे थारहे कामे राजजिहे मयरे वेदि-
यम्व रणीया थारिजीय देवीय कुभिइमि कुमारताम
पत्तायाय ॥६३॥

तस्य त्वं तुमं मेधा ! वाशुपुत्रेणं तत्तावायायो
निश्वसंति त्वमाये त्वम्पुत्रातमाये जीवतानं अशुपले
मम अतिव मुहे मज्जिता आगारायो अज्जगारिय
पयवद्वय ॥६४॥

तं त्वं त्वं तुमे मेधा ! तिरिक्कलीशिसुधाअयं
अज्जित्तुअम्वरा-उयवेणं मे वायं^९ वायाशुर्जगत् चेतरा
वेद संथारिय यो वेद त्वं निविज्जले किमंता पुण तुमं

मेहा । इयाणि' विउलकुलसमुपमये' लदुधविदिह' सव' उट्टाख-पल-वीरिल-पुरिसद्वार-वरकुम-संजुले' भम चंतिव जयवदय सभासे समसार्थं निग्यंथार्थं राखी वाय-वयस्य पुच्छवस लाव निगच्छमावासे वयसं वट्टमाणि लो कम्मं चहेसि नितिवससिं चहिवासेसि ।" ॥६॥

तस्य च' तस्य मेहस्य चयगारस्य समसस्य भग-वयो महावीरस्य चंतिव वयसदुं कीदृा विधमम मुमेहिं परिवासेहिं वसन्तिहिं चयवचसेहिं लाहुरस्ये सम-पवसे । तस्य च' से मेहे चयगारे वयसदुं सवसं चमिवमेह २ ता चयगारमउसे सेव चिट्ठह ॥

तस्य च' समसे भवसं महावीरे चयगार कयाहं लहिवा चयवसविहारं विहरह ॥

तस्य च' से मेहे चयगारे विविहेस' लवीकम्मैसं चय्मास' भावेमासे विहरह ॥

तस्य च' से मेहे चयगारे लेस' उरालेस' विपुलेस' लवीकम्मैस' सुहे भुवसे लुवसे निम्मसे निम्मीविस किलिकिडिवा भुव चट्टिचम्मावसहे किसे 'चमसि-संतस' लाय यावि होरवा ॥ कीव' कीवेस' वयह' कीव' कीवेस' चिट्ठह । भास' भासित्ता मिलाह' भास' भासमासे मिलाह' भास' भासिस्साभि ति मिलाह' ॥ से कदा नामस इयावयसविवा २ वा कट्टुसगहिवा २ वा वलसगहिवा २ वा सवदुदं सवदुदं सवदुदं चिट्ठह सवा-मेव मेहे कुमारे वसदुं गजह' वसदु चिट्ठह लईह ॥

लेस' कालेस' लेस' समससं समसे भवसं महावीरे 'रायजिहे नगरे समीसडे ॥

आइए आगे बढ़ें। आप जानें, अक्सर हमारे लिए जिन्दगी नहीं है।

[illegible]

तस्य च ते देवा भवन्तीत्य मेहं चकारात् कावचमयं
 धारयति २ सा परिश्रित्यः स्रजनिधं कावचमयं धरति ।
 तस्मै मेहस्त कावचारमर्द्धं तिष्ठति २ सा विविधं वामदे
 भगवत् महावीरं तिष्ठेत् स्रजामयंति २ स्रजं वदामी
 "यस्य स्रजु देवायुष्यिणां" कतिवासी मेहे नाम चकारा
 भगिह्मदुदयं तिष्ठेत्, ये च देवायुष्यिणिं वामयु-
 सस्य स्रजो जात भवन्तीत्येव" कावचमयः ॥ यस्य च
 देवायुष्यिणा । मेहस्त कावचारस्तु कावचारमर्द्धय ॥५५॥

तस्य च भाग्यं क्षीयमेव सदा च भाग्यं महाक्षीरं एव
 भवामी, "सिद्धं भवति । मेद्वि अथवाहि कालवार्धे भाग्यं
 क्षियत इति तस्य कृतिं लज्जयामि ।" ४

“सर्वं जगत् क्रीडाम् ! अथ क्रीडायां मेरे नामं
अस्माकं विजय महाविजयाके देवनाम जगज्जयते” ३

‘यस्य ज्ञं भवति ! तेनैव तावन्तो देवलोकाश्चो बहुला
कस्मिं नान्धिमिह कस्मिं नयवन्निवमिह ।’

गौडमा : महाविदेहे कामे सिद्धिदहिह, बुद्धि-
निरह परिहारवादिह मय्यनुसन्तापे' बोल वादिह" ॥७७॥

ययं सन्तु संतुः समयेन^१ भगवता महावीरेन
 पयोपात्तमभिमितं^२ चतुर्वेदं वायव्यवर्तवत्^३ चतुर्वर्तु
 पतन्ते नित वेदि ॥ यद्वत्^४ चतुर्वर्तु^५ सम्मत् ॥
 महुरेदि^६ नितयेदि^७ चतुर्वेदि^८ श्रेयसि चामरिवा ।
 योयं कश्चिन्नि जलिनं च^९ मेहुमुक्तिं महावीरो ॥१॥ १२५॥
 ('ययं सन्तु संतुः समयेन भगवता महावीरेन')

३. तादस-परिव्यापगा ।

(Copied from Jaisāgharādya Samiti edition.)

ये ते ह्ये गंगाकुलगा तादसवत्ता तादसा भवन्ति,
 तं तादा—दीपिता दीपिता कीर्तिता करणार्थं सङ्ग्रहं
 चालर्हं^१ पुंषड्गुणं हंतुवन्तितया ह्यम्भजगा सन्ध्याकलगा
 निमलता संभवतात्^२ इदिसककुलगा उत्तरकुलगा
 संजयमगा कुलधमगा मिजसुदुगा इतिपताजसा उदु-
 हंतगा दिसापीविसयो ताकवाविसयो^३ चंद्रवामिसयो
 विसवामिसयो जलवामिसयो विलवाधिसयो इकतमुलितया
 चंद्रमविसयो वातमविसयो वेतालमविसयो मुलाहारा
 कंदाहारा तपाहारा वराहारा पुष्पाहारा वीणाहारा
 परिषद्विचक्रंदमुलतयवत्पुष्पकलगाहारा जलानिमेष-
 कश्चिन्नायमुवा चात्रावकाश्चि^४ पंचगित्तविदि^५ ईमान-
 कीर्त्तियं कंदुकीर्त्तियं पित जन्मात् करेमाता जहूर्^६
 वासाह^७ परिषात् पातवन्ति जहूर्^८ वासाह^९ परिषात्
 पातवितरा कालमासे कालं किमु लङ्कीसेनं कीदृशि-
 यमु दिवेषु देवताय उववत्तारो भवन्ति, चलिषोवमे

वासस्यसहस्रसममद्विधं तिष्ठे । आराधया । सो
इत्यद्वैतं समद्वैते (१७) ॥१७॥

ये ते इमे नाम्नेषु ज्ञानं यद्विधिष्वेषु परब्रह्मण्य समया
भवन्ति, तं जहा--अद्विधया कुक्कुदया मोहयित्वा गीय-
रद्विधया बभूवामीत्या, ते यं यमयं विहारैश्च विहर-
माणा बभूवुः आसाहं सामन्तपरिचर्यां पादयन्ति बभूवुः
आसाहं सामन्तपरिचर्यां पादयन्ति । तस्य तासम्य
अवासी इत्यपि हिङ्गता कालमासे कालं किञ्चा उल्लोमेष्टं
कीदृशमे वषे अद्विधयन् देवेषु देवताय उवजसारी
भवन्ति, तद्वि तेभिं जहे तद्वि तेभिं तिष्ठे (१८) ॥१८॥

ये ते इमे ज्ञानं परिधायता भवन्ति, तं जहा,
अंथा कीदृ कविता भिदन्ता इत्या परमईया बभूवद्वया
कुक्कुदया कवयपरिधायता; तस्य सन्तु इमे अष्ट
मातृशपरिधायता भवन्ति, तं जहा--अवहे च करकई
यं अवहे च वरावरे; अवहे दीवायमे वेव, देवदुर्गे य
नारय ॥१॥ तस्य सन्तु इमे अष्ट उन्तियपरिधायता
भवन्ति, तं जहा, 'कीलई कसिहारे' य समई भयाई
तिज; विदेहे राजाराया,' राजाराये वसेति य (१९) ॥१९॥

ते यं परिधायता रिङ्गवेदजकुवेदयामवेज-
अद्विधयवेवइतिहासपर्यवसानं निषेदुङ्गद्वारा संतीव-
गार्त्तं करदस्यार्त्तं अउरुष्टं वेवार्त्तं सारता वारता धारता
वापता यार्त्तगर्त्त, यद्विर्त्तलधिसारया, संसारये, शिवसा-
अप्ये वागारये इदि शिरुर्त्तं लोतिधामअप्ये अरुर्त्तं य
अमवस्यन्तु य यत्तयेषु सुपरिविद्विद्या जायि होत्तया ॥२०॥

ते यं परिधायता द्वायार्त्तमे च योदधार्त्तमे

तिरुत्तामिसेयं व च्चययेनाका वल्ल मेमाका वल्लमेमाका
 तिरुदरलि, कल्लं च्चयई तिरिचि च्चमुई मयइ तल्लं उद-
 मल उ मट्टिवायय वल्लुत्तामिचं चुई मयइ, एयं अल्लु
 च्चयई चोत्ताम चोत्तामारा चुई मुत्तममायाऱा मयिला
 च्चमिसेयअल्लुयमायो च्चिन्नेयं च्चलं च्चमिश्चामो" १५३

तेमि चं परिक्कायमायं चो कयइ च्चयई वा
 तल्लयं वा च्चयं वा मयिं वा दुक्कचिरेयिं वा दीदियं
 वा मुत्तामिचं वा च्चयं वा च्चामरं वा चोत्तामिल्ल,
 मयल्लय च्चुत्तामयमो, चो कयइ च्चयई वा च्चय
 च्चयइ च्चिरेयं वा दुक्कचिरेयं मयिल्लय १५३

तेमि चं परिक्कायमायं चो कयइ च्चययेय्यः
 द्वा जाय मायइयेय्यः इ वा च्चिन्नेयल्लः । तेमिं परि-
 क्कायमायं चो कयइ इरिक्कायं तिरुक्कया वा च्चट्ट-
 ल्लया वा च्चमयया वा लुक्कयया वा च्चमायल्लया-वा
 उम्मुत्तयं च्चरिल्लय १५४

तेमिं परिक्कायमायं चो कयइ इन्निक्कया इ वा
 मयल्लया इ वा दीक्कया इ वा चोक्कया इ वा च्चयय-
 यं च्चरिल्लय १५४

तेमि चं परिक्कायमायं चो कयइ च्चययमायि
 वा तल्लयमायि वा तंययमायि वा च्चयइयमायि
 वा चोक्कयमायि वा च्चययमायि वा मुक्कयमायि
 वा च्चययमायि वा च्चुम्मुत्तामि च्चययि च्चरिल्लय
 य च्चयय तल्लयय वा च्चययय वा मट्टिवाया-
 यय वा १५५

तेमि चं परिक्कायमायं चो कयइ च्चयययमायि
 वा तल्लयययमायि वा जाय च्चुम्मुत्तामि च्चरिल्लय ॥

विशिष्टं च परिचयमात्रात् यो कश्चिद् वाक्यादिद्वयस्यैव स्यात् । अतएव चारितस्य, वाक्यास्य चक्षुःप्रकाशस्य च ।

तेषां च चरित्यायतनं वा कण्ठं हारं वा
चक्रहारं वा एजावलिं वा मुक्तावलिं वा वज्रमावलिं
वा रत्नमावलिं वा मुरविं वा कंदमुरविं वा पालकं वा
तिमरं वा कङ्कितं वा दमस्तुतिपात्रं वा कण्ड-
राणि वा मुद्रिणी वा चक्राणि वा शिलापाणि वा
कुण्डलाणि वा मण्डपं वा मुक्तावलिं वा विद्वत्पत्रं,
वज्रपात्रं इतीह संक्षिप्तं यत्किञ्चन ॥१०॥

लेखि यं परिभाषायां वै कथं चतुर्मुखं
वा बहुमुखं वा कुक्षुमेव वा मायं चतुर्लिंगिकम्,
कथयत्यस्यैव तन्मायद्विधा ॥१॥

५. तिसि सँ कयइ भागइए अउर जलस अहि-
गाहिलस, से बिय जइमाये को बिय सँ अउरमाये,
से बिय विमिओइस को बिय सँ कइइमीइस, से बिय
दिसो को बिय सँ अदिसो से बिय विजिलस को बिय सँ
हउपयाउपसअसअकृसाअललुअ मिआइलस या न
तिसि सँ परिवापनासँ कयइ भागइए अउर
जलस अहिगाहिलस से बिय जइमाये को बिय सँ
अउरमाये, से बिय दिसो को बिय सँ अदिसो, से
बिय हउपयाउपसअसअकृसाअललुअ को बिय सँ
विजिलस या सिआइलस या अलस।

लेख परिचालनमा सहायकलेख लिखारिख लिखर-
माया जगुह पायाह परिचालन पाठशाला जगुह मायाह
परिचालन पाठशाला कालमायि काल लिखिमा जगुहलिख

संभलीय कृषि देवतासु तद्वत्तत्तापो भवन्ति, तद्धिं तेषां
मर्त्यं तद्धिं तेषां दस सावरोकमाहं तिर्हं पञ्चकता, मेभं
तं चेह (१५) (सु० २८) ७५३७

तेषां जल्लेखं तेषां चामयस्यं चामयस्यस्य परिष्ठा-
यस्यस्य सत्यं चलीवासिसयाहं तिरुदालसमयसि
लेह्युल्लमास्यसि संयाहं मद्यस्यस्य सर्मधां कुतिसं चलि-
मुपुतापो चयथापो मुपुतापो चयथं संपादित्या चिदा-
याह ७५३८

तद्वत् तेषां परिष्ठायस्यस्य तेषां चयामिस्यस्य
चिदायस्यस्य दीह्युल्लमाहं चयथोचं चलिं देवत-
स्यस्यस्यस्यं से मुपुतापोच्यस्य तद्वत् चयथोच्यस्य परिष्ठा-
याह कीह ७५३९

तद्वत् तं परिष्ठायस्यस्य कीहोदया चयथा त-
यस्य परिष्ठायस्यस्य २ तद्वत्तत्तापो भवन्ति तेषां चयथ-
मयस्यं सद्दुदावेति २ ता सत्यं चयथापो "सत्यं सत्यं देवा-
मुपुतापो चयथं इमीसे चयामिस्यस्य जाह चयथोच्यं चलिं
देवतस्यस्यस्यस्यं से मुपुतापोच्यस्य तद्वत् कीह, तं सत्यं
सत्यं देवामुपुतापो ! चयथं इमीसे चयामिस्यस्य चयथोच्यं
तद्वत्तत्तापोच्य सत्यस्यो सर्मधां मद्यस्यस्यस्यं चलि-
याह" ति तद्वत्तत्तापोच्यस्य सत्यस्य सत्यस्यं चलिमु-
पाति २ ता तेषां चयामिस्यस्य जाह चयथोच्यं तद्वत्-
तत्तापोच्य सत्यस्यो सर्मधां मद्यस्यस्यस्यं चलिं
२ ता तद्वत्तत्तापोच्यस्यस्य दीह्युं पि चयथमयस्यं
सद्दुदावेति ७५४०

चयथमयस्यं सद्दुदावेति सत्यं चयथापो "इह कं
देवामुपुतापो ! तद्वत्तत्तापो सत्यस्य, तं सत्यं सत्यं

अहं अदिग्यं मिश्रितमस्य अदिग्यं साहजिकतः, तं मा
 तं अहं इयानिं आहृदकालपि अदिग्यं मिश्रदाभी
 अदिग्यं साहजिकतः, मा तं अहं तयलोपि मयिरसह ।
 तं जेयं जस्तु अहं देवतमुपिजा ! तिरुडव य कुडिजाओ
 य अचमियाओ य करोडिजाओ य मिश्रिजाओ य
 इयत्तलम य संकुमर य केसरियाओ य पवितर य
 मयैलियाओ य कुलम य वायुवाओ य वायवाओ य
 भाडरत्ताओ य यमंते मयिता गंते मयत्तहं कोनादिला
 जालुवाभंवारम संघरिता संतेहवाकुमियायं भल-
 पाचपडियाहमियायं पाचोयत्तयमं कालं अयव-
 क्तममाययं विहरितम ति कट्टु अयममयत्तमं यंतिह
 ययमहुं पडिमुयंति २ ता तिरुडव य अय यमंते यडंति
 २ ता गंते मयत्तहं कोनादिति २ ता जालुवाभंवारम
 संघरंति ३१५५

वातुजासंघारयं कुर्वीति २ ता पुराणामिमुहा
संप्रतिपत्तिनिशब्द करणमंजलि कट्टु मत्तं जयासो,
"समीत्युत्तं" करहुतात्तां जाय संपत्तात्, समीत्युत्तं-
समस्तस्य भगवतो महावीरस्य जाय संपावितकामस्य,
नमीत्युत्तं चम्पकस्य परिव्राजकस्य चम्पं चम्पापरि-
यत्तं चम्पेवदित्तस्य, पुनितं चं चम्पेदितं चम्पकस्य
परिव्राजकस्य संतिमं पुनितं वाक्काद्वयं पञ्चमहास्य
जायत्तीयाय, मुखायाय अदिक्काद्वये पञ्चमहास्य जाय-
त्तीयाय, सत्तं मीदुसे पञ्चमहास्य जायत्तीयाय, पुनितं
परिगदं पञ्चमहास्य जायत्तीयाय । इत्यादि चम्पे सम-
स्तस्य भगवतो महावीरस्य संतिमं सत्तं वाक्काद्वयं
पञ्चमहास्य जायत्तीयाय, जाय सत्तं परिगदं पञ्च-

कलामी लावलीवाय, सार्व कोहं, मासं, मासं, तीहं,
 पेत्तं, दीसं, कलहं, चम्पकलानं, चिमुत्तं, चरपरिवायं,
 चरहरहं, मासामोहं, मिच्छादंशकचत्तं, चकरतिउत्तं
 कोमं चकुम्भामो लावलीवायं । सार्व चरसं पासं
 साइमं साइमं चहत्तिहं वि चाहारं चरवत्तमाने । लाउ-
 च्छीवाय । तं वि उ इमं सरीरं इहं कंतं पियं मनुत्तं
 मशामं पेत्तं वैमासितं चंमत्तं चकुम्भत्तं चकुम्भत्तं मंशकर-
 ज्जगसमात्तं, मा स' सीयं मा स' इरहं मा स' सुहा मा
 स' पितामा मा स' वाला मा स' चोरा मा स' ईसा मा
 स' मससा मा स' जालिअ-पित्तिय-संभियाइय-विमिहा
 रोगासंका चरीसहीवसमात्ता कुमंतु ति कट्ठु मयंवि
 स' चरमेहि' ज्जसासनीयामेहि' चोत्तिरायो," ति कट्ठु
 संलेइयाकुससाभुविता भलपत्तपत्तिवाइमिउया चा-
 चोयाया कालं चरवत्तमाना विहरति ॥१८॥

तस्य स' ते परिच्छासता चट्ठहं भलाहं चरसमात्त
 हेवेति २ ता चालोइयपत्तिहुता समादिपत्त/ काल-
 माने कालं किट्ठा संभलीय कये देवतायउवत्तत्ता, सहिं
 तेभिं सइं दसवानरीयमाइं टिहं पत्तत्ता, चरलोत्तस्य
 चाराइया (१३) ॥१८॥ ॥१८॥

४. आयदृसमणुवासे ।

ये गृहे ये मूलद्वारे, ये मूलद्वारे ये गृहे । इति
 ये गृहद्वारे मन्त्रः । परिग्रहेण पुनो पुनो यमे यमते--
 माया मे शिवा मे भजना मे पुनः मे पुनः मे गृहमा मे
 सहि-सयन-सर्वज्ञ-सर्वभूषा मे विचिन्तयन्मन्त्रपरिग्रह-
 सभोग्यसन्तापन मे । इत्यन्तं महिम्नं लोभ भगो य
 राघो य परिग्रहमासे कालाकालसमुद्गारं भोजीगृही
 चट्टालीभी चालुं मे महमाकारे विचिन्तयन्मन्त्रं, सत्य
 सत्ये पुनो पुनो, यमे य सत्य चालुं चालुं इहमेतेषां माया-
 माया लं लला--॥६३॥

भोग्यपरिग्रहायेहिं परिग्रहमासेहिं चालुं परि-
 ग्रहायेहिं परिग्रहमासेहिं चालुं परिग्रहायेहिं परि-
 ग्रहमासेहिं रसमापरिग्रहायेहिं परिग्रहमासेहिं
 कालपरिग्रहायेहिं परिग्रहमासेहिं अभिर्गतं य सत्य
 यमे य चालुं, लला मे यमदा मूलभावं यमयन्ति ॥६३॥

येहिं वा चालुं यमयन्ति ते विना चालुं विपत्ता
 पुच्छिं परिग्रहन्ति, यो वा ते विपत्ता यमदा परिग्रहमासे,
 कालं ते लला ललाय वा यमयन्ति वा, ललाये तेहिं
 कालं ललाय वा यमयन्ति वा, ये य चालुं य चिद्द्वारं
 य रतीय वा विमुखाय ॥ ६४॥

इत्यन्तं समुद्रिय चालुं य सत्य यमे य चालुं
 योरे मुहुलमग्नि यो यमयन्ति यो यमयन्ति लोभ-
 यमे ॥६४॥

लोभिय इह ते यमयन्ति ये होता होता मेता मुचिता
 विमुचिता चालुं विपत्ता यमयन्ति, यमयन्ति परिग्रहमासे

नि मरुतमासे, सेहिं वा मरुतिं संवसह ते वा सं समया
निजया तं पुच्छि वोर्षति, सो वा ते निजने पच्छा वोर्षेयता,
नालं ते तत्र तावदाय वा सरवाय वा, तुमं पि तेमिं
नालं तावदाय वा सरवाय वा ॥६६॥

तवाह्वयेसेस वा वनिहिरानिवसो विवसह
इहमेतेषां चमंभ्याय भोजनाय, तथो मे समया रोम-
भुज्याया समुपलजति, सेहिं वा मरुतिं संवसह ते वा सं
समया निजया तं पुच्छि परिहरति, सो वा ते निजने
पच्छा परिहरिता, नालं ते तत्र तावदाय वा सरवाय
वा, तुमं पि नाहं तेमिं तावदाय वा सरवाय वा ॥६७॥

जगन्निनु दुःखं क्लीयं तायं ॥६८॥

चक्रभिर्दुर्मतं च तानु ययं च वेदाय ॥६९॥

तयं जायाहि संद्विष्ट ॥७०॥

जाय कोयपरित्याया अपरिहीया मेतपरित्याया
अपरिहीया, यायपरित्याया अपरिहीया, जीहपरि-
त्याया करितपरित्याया अपरिहीया इष्टिमेहिं विद-
यमेहिं करितयासेहिं अपरिहीयेहिं चायष्टं संयं समु-
यमित्यायि ॥ ७१ ॥ सिजेमि ॥

(वास्तविकतया वास्तविकतया वास्तविकतया वास्तविकतया वास्तविकतया)

५. इन्दियतागाहं ॥

तच्छो मे दग्धया रोगसमुष्माया समुष्मन्मज्जति, सेहिं
वा मर्द्धि संवसद् मे वाक् दग्धया नियया पुनित्वं परि-
वर्धति, सो वा मे निधौ पद्मा परिचरुता, मात्वं मे
तत्र ताभ्याम् वा सरकाय वा, तुमसि तेहिं नालं ताभ्याम्
वा सरकाय वा, कश्चित्तु दुःखेयं परित्यजं सायं, मीमा मे
व चक्षुसीयति इहमेयेहिं मातृवत्सवं ॥२२॥

तिथिदेव जाति मे तत्र जना भवद् अप्पा वा
अनुमा वा, मे तत्र मर्द्धिय विदुर्द भोवसाय, तच्छो
मे दग्धया विपरिभिदुर्द संभूयं महीवमरत्वं भवद्, तं
वि मे दग्धया हायाया विभर्धति, चक्षुसाहारे वा मे
हरद्, रायायो वा मे विनृषति, मरसद् वा मे, विम-
रसद् वा मे, चक्षारहादेव वा मे इहमद् इव, मे परस
अह्माय कुराति कम्माति नाले पक्षुवमाये तत्र दुःखेय
मूढे विपरिमायमुचिद् ॥२३॥

वासं च ह्मं च विनिध पीरे ! तुमं चेत तं
कल्लमाहद्दु, विव सिवा तत्र मे सिवा, इहमेव नाह-
वुन्मज्जति मे जया मीहपाठहा, मीमि तीर पयविह,
ते मी ! वर्धति मयाद् आउमसाद्, मे दुःखाय मीहाय
माराय पराय परमतिविहाराय, चक्षयं मूढे धम्मं
नामिजासाह, उदायु पीरे, अप्पमायो महामीहे अलं
कुलसस्य उमावत्तं, मतिपरत्वं अपेहाय मेउरधम्मं
अपेहाय, नालं वास अलं मे कर्धहि ॥२४॥

• मयं परत्वं मुनी ! महुन्मयं नाहवाक्यज कंचिद्, मस
पीरे पक्षिण मे न निविरुजद् अप्पासाय, न मे देह

७ पाणवहो

पंचविहो पयस्यो जिसेहिं इह चयस्यो चयादीभ्यो ।
हिंसा बीजमदत्तं अर्धमधनिगृह्यं चैव ॥१॥

पाणवहो नाम यस्य चयस्यो चहो गृहो सुष्टो
अयारिभ्यो जिसेहिं चयस्यं अहम्भदारंति भक्षिभ्यो ॥
तस्य य इमाणि अमाणि बीजाणि होति तीक्ष्णं, तं जहा,
पाणवहो १ इम्मूलना करोराभ्यो २ अमीक्षंभ्यो ३
हिंसविहिंसा ४ अकिण्वं ५ पायसा ६ मरुतु ७ अम-
कमो ८ सुनासं विराहना ९ ति । अयमाईति नाम-
पेज्जाणि होति तीक्ष्णं ॥१॥

तं पुन्यं करोति केह पासा अर्धमया अगिरया
परुक्कसुमायसपक्षता सुतुष्प्यारेहिं तस्यपावरेहिं
जीसेहिं पक्षिसिद्धिः ॥

यस्य पाणवहं पाणवहं करोति । ते पाणवहह-
कहासु अगिरमंतः पाणं कपिडं तुष्टा होति । तस्य य
पाणवहं सुतुष्प्यारं कलविह्वलं अयाकमाया मर्हति
महत्प्रमयं अविम्वामवेयसं दीहकाल-सुतुष्प्यारं कर्ह
मरुत-तिरिक्क-जीमिं ॥२॥

इभ्यो आरमस्य सुया कयस्यजंति मरुतु मरुत-
यसु बीजमहद्विकसितयेसु । तस्य य चंतोमुदुसं निरक-
रंति ते करीरं पुंड्रं बीहकमं अहि-कहाह-कह-रोम-
वज्जियं । ततो य पल्लन्तिमुक्तामया इंदियहिं पंचहिं
वेयंति माहदुपसं महत्प्रमयं अविम्वहिं ॥ किं तं ।
कंदु-महाकुमि-वयस-पाणसं तयसतलसं भद्रमज्जसं
लीह-कहाह-कहसं कालसं विदालसं लहिसयता-
लसं भूलममेयकमेयमाई ॥३॥

जमकाइपताकिया महुई करैलि भीखा । किं
त ? “यामि । भाय । बय्य । ताय । जिघर्ष ।
गुय मं, कयामि, कुय्यली वाहिपीलिचोई । किं दाहिं
नि संई दाकयो जिहुदयो य । मा येहि मे पहारे ।
उम्यासं मे मुहुतामं देहि । यत्ताई करैहि । मा कय ।
कोसमाभि । येविज्जं मुंय । ययामि तयदाहचो
चई, देहि पायोई” ।

“ता बोल : बिघ इमे लल विमलं सोडलं” लि
चिनुय य मरयपाला तजिई लठयं ये ईति कलसेय
चंजलीसु । ददकुय य तं पविइयंजीबंता चंभुयलत-
मभुयय्या, “हिंयता तयदा इयं म्हे” कलुयाकि
जंमयाहा विविभंजता दिशीदिशं चलाया यसरया
चदाहा चंभयया चंभुचिप्यकुया विजलतयंति मिखा
इय येयेय भउजिगता । चिनुय य यता यलायमायाचं
मुई चिदाईसु लीहयंजेहिं कलकलं ययंति तकिंयं
लठयं कुभंति येह निरकुलंय जमकाइया इमंता ।
तिंय य इयमा संता रयंति भीमाइं विस्मराई, ययंति
य कलुययाई पांरयलता य ॥३॥

“ययि य कुचिकनिरयपालाचं” जियइ, कय, पहर,
हिंद, मिंद, कलाहि, विकलाहि, उम्याहेहि, मुयली
इय, बिहय, विज्जुम, पाकइइ, विज्जइ, किं य जंरयि ।
यराहि पाककम्माई हुकुयाई” ययमाइययमह-
य्याकमी पतिमुयसइदंरकुली तामचो यया निरय-
लीयराचं । मइयनययययमायसरिली निरपीसी मुहुय
चलिट्टो लई निरयमाचं जाइजंताचं जायकाहिं,
किं त ? “ययिचय-ययमय-जंताय-य-मुइतल-यार-

वा वि-कलव-लंतविहरति-कलंवकातुया-कंडइलतुगाम-
रइजोयव-तललीहवहममक-वाइयावि । ॥५॥

इमैहिं विविहिंहिं आउहेहिं, किं ते ? भीमर-मु-
मुंहे-करकय-मति-इल-वाय-मुसल-पङ्क-कुल-मीमर-मुल-
लमुह-चम्मेहुमाइरहिं परीयर विवसं उदीरिति अभी-
इयं । तथी ते मुलिववहक-पाया लङ्गीरता उच्यता
निपतता भमेतां पच्छातुवयव कउकपाया भिंदता
पुरेकडाइ' बावगाइ' तारिकावि मुलयावि अणु-
भजिता तथी आउउलवसं इलविदा समवता वरुवै
गच्छति तिरियवकहिं, तत्र य धोरदुवसावि लम्बव-
मरयावि अणुभवता कालं संसेवसं परिभवति । एवं
ते आउति संसारे बीहवकरे लीला पायाइवायनि-
रया अर्चतकालं । ॥६॥

ते वि य इत मातुभनसं पायाइ कइ वि नरता
उवुट्टिया, चयवता ते वि य दीरति पायवी विह्व-
विलवता लुलता य वइभा या वामता य वदिरा य
काया य कुंटा य पंगुला य विउला य मुवा य मम्मता य
अंघिउवा अहिरीनपीलिया य । एवं नरम-तिरियव-
लोविं कुमाभुभनं य विह्ववता पायति अर्चताइ'
हुनयाइ' पावकारी ॥७॥

सवी पी पावकइयस कलविवासी इल्लोइवी
परलोइवी अम्पुहो कहुदुववी वसापो आसमइमेहिं
मुमुइ, न य अउइइता अतिव हुमोक्की ति यववाइंनु,
नायकुलवइवी महवा जिवी नु पीरवरनामपेउवी
कहिवी य पावकइयस कलविवासी ॥८॥

(अम्पुअयवकहुमल पईतं पारं)

मंजुषे मे महापद्मे , नीरे दत्तेभ्यः परे ।
 वसुधावधिष्विच्छं , वसुधयति चरोमसं ॥१३॥
 मृगाहं च समारम्भं, तमुद्दिष्टा यं खं कर्तुं ।
 तारिखं तु न निन्देत्तदा, वसुधायां सुखं तदा ॥१४॥
 पूर्वकर्म न मेचित्तदा, यदा यदा मे सुखीभवति^१ ।
 तं किञ्चि चमिञ्जसेत्तदा, सख्यो तं न कल्पय^२ ॥१५॥
 द्युतं न मन्त्रुजासेत्तदा, यदायुर्न लिङ्गिदिह ।
 तावाहं वंति सङ्कीर्ण^३, मामेमु वजरेषु वा ॥१६॥
 तदा तिरं समारम्भं, कलिषु पुण्यं^४ ति नी वद ।
 वदन्ता नलिषु पुण्यं^५ ति, सख्येयं मन्दत्तयं ॥१७॥
 दासद्वया यं नै वाया, द्युतंति तदावाया ।
 तेषि सारवणवद्वयं^६, तन्मा चलिषु ति नी वद ॥१८॥
 क्षेमिं तं द्युतयति, वसुधायां तदाविहं ।
 तेषिं तामंतयति, तन्मा चलिषु ति नी वद ॥१९॥
 क्षे य द्वायं वसुधंति, वदमिहंति वायिखं ।
 क्षे य यो वदमिहंति, वित्तिहं^७ करंति ते ॥२०॥
 दुष्टयो वि ति य भासंति, चलिषु वा नलिषु वा पुनो ।
 वायं वजरेषु वेष्टा यं, विज्वायं वातयंति ते ॥२१॥
 निज्वायं वरयं दुष्टयो, वसुधस्तयं च चंदमा^८ ।
 तन्मा यदा यदा दत्ते, निज्वायं वंथय मुनी वदन् ।
 वसुधमायाय वायाय^९, किर्तुताय वसुधमुखा^{१०} ।
 वायाति सगु तं दीवं, वतिहंता वसुधरे ॥२२॥
 वातयुने यदा दत्ते, विज्वायं वायायने ।
 क्षे धर्मं वसुधवसुधानि, वदितुमवसुधेतिसं^{११} ॥२३॥

तमेव चक्रिवाचता, यदुद्धा बुद्धमाचिको ।
 बुद्धा मो ति य मज्झसा, चंतस ते समाहिम ॥२३॥
 ते य बोधीदमं पेव, तमुद्धिदम्भा य जं कर्ह ।
 ओद्धा भाव' मियव्वलि, चक्रिवाचता समाहिमा' ॥२४॥
 जहा कंका य कंका य, कुल्ला ममुका' सिही' ।
 मच्छेयवा' मियव्वलि, भाव' ते कलुसाधम' ॥२५॥
 यवं तु समसा यो, विच्छदिट्ठो चकारिवा ।
 तिसससल' मियव्वलि, कंका वा कलुसादुमा ॥२६॥
 बुद्धं मायं विराहिता, इहमेवे स बुद्धमती ।
 सम्मागतता बुद्धस, भावमेवलि तं जहा ॥२७॥
 जहा भावाविहि मायं, जाह्वधपो बुद्धविवा ।
 इच्छा' पारमार्जं, चंतसा य विधीयलि' ॥२८॥
 यवं तु समसा यो, मियव्वदिट्ठो चकारिवा ।
 बोयं चक्रिवाचता, चामंतारी महाभय' ॥२९॥
 हवं च सम्ममादाय, कासवेव पवेदित' ।
 तरे बोयं महाधीरं, कलताय परिक्खय' ॥३०॥
 मियव्व, तासपप्पेहि, ते केहं जगार्हं जया ।
 तेहिं चतुससायस, चामं बुद्धं परिक्खय ॥३१॥
 यदुमाय' य मायं च, तं चक्रिवाच पंदिम ।
 मज्झीयं विराचिद्धा, मियव्वलं संघस मुक्को ॥३२॥
 संघस' सातुधम्मं, पाययम्मं विराजरे ।
 वयसाक्खीरिय मियव्व, बोयं मायं म पायय ॥३३॥
 ते य बुद्धा चक्रिवाच, ते य बुद्धा चकारिवा ।
 सति तसि' यदुद्धा', मुक्काय जमली जहा ॥३४॥

1 D मय = ४ (५) य = ३ D मय = ३ D = य = ४ D = ४
 २ D मय = ४ D in some Mss. the second half reads as follows मियव्व
 विराचयम, मियव्वलं चक्रिवा २ D मय = ४ D

चदण्यं^१ चदमाचर्य, चासा उवाचवा कुवे ।
 न तेमुं विविदम्योवजा, कास्य व महाजिने ।।३५।।
 यंनुहे मे महापद्मे, धीरे दनीकयं परे ।
 निशुहे कास्यमाचर्यो, ययं येवलिही मयं ।।३६।।
 (इत्युवाचोवासे चदमाचर्ये चदमाचर्यं चदमाचर्यं)

१. चाल-पंक्तिवसरणं

चदम्यसि महीहंसि, यमे लिङ्गे पुससरे ।
 तपय रमे महापद्मे, ययं यवमुदाहरे यय
 वलिमे य पुषे लासा, चयसाया मरजलिमा ।
 चकामसरणं^२ चैव, चकामसरणं^३ तथा ३५।
 वासायं चकामं तु, मरजं चकामं भवे ।
 पंक्तिवाचं चकामं तु, चद्वीमेव चकामं भवे ३६।
 ललिचमं पदमं लासा, महाजीरेव वेचिचं ।
 कामजिह्वे जहा कामे, भिरं कुराति कुसवद ३७।
 के निहं कामभोलेषु, रमे कुडाद चकामं ।
 न मे दिहं परे लोच, चयसा दिह्या दध्या रदं ३८।
 हाचातया इमे कामा, कासिया मे चकामया ।
 को चासाय परे लोच, चलिवा मलिवा पुषी ३९।
 चमेव सति चोचकामि, चकामे चकामद ।
 कामभोलाकुराचयं^४, चैव चकामिचकामदं ४०।
 लपो ददं समारमद, लमेयु चाचरेमु य ।
 चद्वाम य चकामाच, कुरातमे विहिचद ४१।
 हिमे चाले मुसावाच, माचल्लि पिमुवे रुहे ।
 मुंजमाये सुरं मंजं, मेजमेयं लि मज्जद ४२।

कायसा जयसा मनी, जिले मिहें न इतिमसु ।
 दुहयो बलं संविचई, सिमुनागुल मदिहई ॥१०॥
 तयो पुढी पायंसेव, मिलासो परिलपई ।
 दमोचो परलोतरस, कम्मासुमेही जयको ॥११॥
 मुवा मे नरस ठासा, जलोसासं न ला गई ।
 बालासं दूरकम्मासं, समादा नरस जेयसा ॥१२॥
 तपवीचवाइयं ठासं, जहा मे लमसुसुसुं ।
 पाहाकम्मेहिं गज्जली, सो पला परिलपई ॥१३॥
 जहा कागदिचो जसं, ससं दिव्वा महापई ।
 जिमसं मगमीहई, जवसे भागमि सोसई ॥१४॥
 जसं थसं जिरुम्मा, जवसं पडिचिलिजा ।
 बाले मरसुसुइं पनी, जवसे भागे न सोसई ॥१५॥
 तयो मे जसं लमि, बाले पंतसई भया ।
 जजाममरसं नरई, पुनी न कलिचा किर ॥१६॥
 जसं जजाममरसं, बालासं तु पवीहई ।
 हुनी जजाममरसं, पंडिवासं मुवीइ मे ॥१७॥
 नरसं पि सुपुलासं, जहामेवमसुसुसुं ।
 विमसज्जमसापासं, संजसासं पुसीमची ॥१८॥
 न जसं जवसेसु भियसुसु, न जसं जवसेसु जारिसु ।
 नाजासीला न जारसा, विमसमीला न विमसुसु ॥१९॥
 संलि सनेहिं मिमसुहिं, जारसा संजमुतरा ।
 जारसोदि न जवसेहिं, जाइवी संजमुतरा ॥२०॥
 चीराजिसें मिमसिसें, जलो संधाहिमुंजस ।
 जवसि पि न तासंति, दुरसीलं परिलपासं ॥२१॥
 चिंहीलसं जहा दुस्सीले, नरसाची न सुसुइ ।
 मिमसासं जहा तिहासें जहा, सुज्जई जमई दिव ॥२२॥

ययारिष्ठाभाद्वर्षतादृ' , सङ्कटी काश्यप काश्यप ।
 वीमर्ह' दुश्चर्ये चकव' , ययाराई न जायस ॥२३॥
 यय भिषकासमाजज्ञे , मिहकाये वि सुज्यव ।
 मुमुक्षु हविष्यकायो , माहे भज्यसलीमर्ष ॥२४॥
 अह के संकुहे भिषगु , दुश्च' चञ्चुरे विषा ।
 सधदुक्कपहोले वा , देवे वानि महद्दिग् ॥२५॥
 ययाराई विमीहार्ह' , लुद्धमेतव सु दुश्चको ।
 सम्राट्प्रादि जयसीहि' , चाकाकाह' जयविषी ॥२६॥
 दीहाडवा इह्मर्षता , कमिहा कामद्विषी ।
 चकुषीचकृष्णकामा , भुञ्जी चक्षुमालिमभा ॥२७॥
 तापि हायापि शर्पेति , मित्रितरा संजम तर्ष ।
 भिषकाय वा मिह्मये वा , के भति परिनिमुद्धा ॥२८॥
 तेहिं मुमुक्षु सपुत्रजार्ष' , संजयार्ष' कुषीमर्षी ।
 न भेतर्षेति मरुते , सीलर्षता सपुत्रमुद्धा ॥२९॥
 सुलिधा विमेषमाहास , दयाधममय कलिह ।
 विषकीयवत मेहावी , तदाभ्यस्य चाप्यता ॥३०॥
 तयो काले अभिषेय, सङ्कटी तालिसर्षेतिच ।
 विषमर्षत सीमहरिस' , मेय देवस कंसस ॥३१॥
 अह कालेनि संघने , चाकाकाय सपुत्रमुद्ध ।
 सजाममर्ष' मरद , तिलगज्जयर्ष' मुषी ॥३२॥

१०- अणभारकिञ्चाहं

मयं विद्याय इह तिलसमासी,
 कट्टीयं शुभमभिरं तमेवञ्चा ।
 कथाम्भारी विमयं सुमिच्छे,
 ते ह्येवम विमयार्थं न, कुञ्जा ॥१३॥
 कथा दिवा दीतमपराजितं,
 कायायना पवित्रं मङ्गमाद्यं ।
 तमचाहयं तस्यमनसतलगतं,
 कथाय कायमनसमे इरेवञ्चा ॥१४॥
 यमं न केहं वि अट्टपुष्पम्,
 निवसदिर्यं सुमिमं मङ्गमाद्या ।
 दिवसत इत्यं न अमनसार्थं,
 इरेवु यं पायधम्मा असीते ॥१५॥
 पोसायमिच्छे मनुय दमादिं,
 पसीदिय वलकरे ति कम्मा ।
 पोभासमासे इतिवयस विमं,
 न निदुमे कविता वासुपद्मे ॥१६॥
 ते स्याकसी य मयमासमे य,
 यरुद्धमे वावि सुमातुपुत्ते ।
 समितोसु सुतोसु य कायपद्मे,
 विपामरंति य पुत्ती यममन्त्रा ॥१७॥
 कट्टाणि भोक्ता कटु मेरयाणि,
 अकायमे तेसु परिव्यवसन्ता ।
 निदुदं य मिमन्तु न यमाय कुञ्जा,
 कट्टकट्ट य विमिनिष्क तिद्वे ॥१८॥

उदरेण युद्धेन युतासिह उ,
 रात्रिचिरायाभिः समन्वयम् ।
 समं तत्र चिरमो वामिजच्छे,
 निष्कान्तम् वा वि चकारस से ह्य
 विवर्द्धितेन समन्वयमुच्छिष्टे,
 उदरेण युद्धेन य योद्धम् ।
 यमुच्छिष्टम् यद्वदामिह वा,
 यमार्थिने वा यमन्वयमुच्छिष्टे ह्य
 न तेन युद्धे, न य यमन्वयम्,
 न जाति किञ्चि ज्ञानं कर्तव्यम् ।
 तथा करिष्ये सि यद्विजयुच्छिष्टम्,
 मेघं यु मेघं न यमन्वयं युद्धम् ।
 यमन्वयं युद्धम् तथा यमुच्छिष्टम्,
 यमन्वयमुच्छिष्टम् विदं यमन्वयम् ।
 तेनैव यमन्वयं यमन्वयं मेघं,
 यं मे युद्धं यमन्वयमुच्छिष्टम् ।
 यद् तेन युद्धेन यमुच्छिष्टम्,
 यमन्वयं युद्धं यद्विजयुच्छिष्टम् ।
 यदीयम् तत्पुत्रं युद्धं कीरे,
 यमुच्छिष्टम् यमन्वयं यद्विजयुच्छिष्टम् ।
 मेघं तथा यमन्वयं यमन्वयम्,
 यमन्वयं यमन्वयं यमन्वयम् ।
 ये युद्धिजयम् यमन्वयम्,
 यमन्वयं यमन्वयं यमन्वयम् ।
 यमन्वयं यमन्वयं यमन्वयम्,
 यमन्वयं यमन्वयं यमन्वयम् ।

ते कीचिद्विद्विषयमनेन वपद्या,
 सुप्रीदयं वासति चयसुनेन ॥१८॥
 उद्धृतं चने न निरिचं विद्यासु
 तया न ते वासता ते न वासता ।
 मया ऊच तेन चरितमयतला,
 मयावधेनं चरितमयतला ॥१९॥
 कालेन दुपदे चरितं वद्यासु,
 वासुक्तमयावी वदितमय विता ।
 तं कीचिकारी दुपदे चरिते,
 वद्या इमं वदितं मयावि ॥२०॥
 चरितं सुदिद्या तिमिदेन ताई,
 मया न वा चरितमिरीहमाहु ।
 ते मयावधेति तिलीमयसी,
 स सुवधेति पयावधेति ॥२१॥
 निमय्य ते निमय्य वमीविउद्धृतं,
 वदितमयवी वीह विमयन न ।
 वासुक्तमयदी वीदावमोक्तं,
 वदितं सुदिद्या वदितं वीमय ॥२२॥
 वद्यावधेति न विद्यावधेति,
 सुहा न ते वदितमय वदित ।
 ते वद्या वीमय वि वीमयवधेति,
 वीमयवधेति वदितमयवधेति ॥२३॥
 नो वद्यावधेति नो वि न वदितमयवधेति,
 मया न वीमयवधेति वद्यावधेति न ।
 न वावि वदितं वदितमय सुवद्या,
 न वाविवावधेति वद्यावधेति ॥२४॥

चायेते सुखियं भिक्षुं, सुखी संसति दुःखम् ।
 तस्य मंदा विमीयंति, तेनपुद्गा न चाविनी ॥२॥
 चायेते पद्धिभासंति, पद्धिपंचियमागता ।
 पद्धिपारमता चरे, जे सते सय जीविनी ॥३॥
 चायेते नह सुखंति, नविना चिह्नोलमाहमा ।
 मुंदा संकुनिकट्टंका, लललपुन ललमाहिला ॥४॥
 लल विमल्लिखइते, ललपुन न चालापुन ।
 ललपुने ते लल संति, मंदा मीहेन चालपुन ॥५॥
 पुद्गी न संसमलसहि, ललललललललललल ।
 न मे दिहते चरे लीय, लल चरे मरयं चिया ॥६॥
 संसलल लीललीयल, संसललीयलललल ।
 ललल मंदा विमीयंति, लललल विह्वाय लीयले ॥७॥
 ललललललललललललल, ललल ललललल ललललल ।
 लललल पलिललललल, लली लीले ति ललललल ।
 संसलति भिक्षुलल ललल, लललललललललल ल ॥८॥
 ललल लललल संलीले, ललललल लल लललल ल ।
 ललीलल लली ललले, ललली लल लललललली ॥९॥
 सते ली ललललल ललल, ललल लललललल ललल ।
 ललली ल ललललललल, लीलल ललललल ललल ॥१०॥

(लललललललल लललललललल लललल ललललललल ललले ललललल)

१२. चित्तसंज्ञया ।

[illegible]

चित्तं वि जायति तत्रैव रात्रि,
 इहो कुरु तस्य विजयभूया ॥११॥
 महारथेन बलवन्मभूया,
 गच्छात्तुमीया नरशेवमकमे ।
 अं भित्तुमी पीतदुमीरवेया,
 इहं उदरी सनयी मि छापी ॥१२॥
 उद्धेदय नुभूतुं व वदे,
 वदेदया वावकदा व रम्या ।
 इमं मिहं चित्तं वदयभूय,
 पदार्थं वदयत्तुमीरवेयं ॥१३॥
 नद्वेष्टिं मीयति व नद्वेष्टिं,
 नारीकदाहं परिवारयंती ।
 भुजाहि मीनाहं इमाहं भित्तु,
 अम रोमहं नरवज्रा तु दुपकं ॥१४॥
 तं पुनरोदय कदाचुरागं,
 नराहिर्दं कामतुमेषु मिहं ।
 कामतुमेषु तस्य विद्यातुमेषु,
 चित्ती इमं वदयमुदाहरिषा ॥१५॥
 कथं चित्तियं तोयं,
 कथं नद्वेष्टं चित्तियं ।
 कथं चित्तियं भावा,
 कथं कथना तुवावदा ॥१६॥
 नालाभिरामेषु तुवावदेषु,
 न तं मुहं काम तुमेषु रात्रि ।
 चित्तकायाहं त्रयीद्वयं,
 अं भित्तुमं पीतदुमी रम्या ॥१७॥

- मरिद्व्याहं कञ्जना वराहं,
 योभवाद्याहं पुङ्गवी मयाहं ।
 अहिं वयं परममप्यहं वेदा,
 वसोम योदात्मनिदेवसेषु ॥२८॥
 लीसे व काहं व वाधियाहं,
 बुद्धा तु योदात्मनिदेवसेषु ।
 मन्मथ लीमथ तुष्टुमिहका,
 वयं तु यन्माहं तुष्टुमिहका ॥२९॥
 ली दाधि विं राय मन्माहमाही,
 मन्मिहिकाहं पुष्टुमन्मिहिकाहं ।
 मन्माहं मन्माहं मन्माहमाहं,
 मन्माहमाहं मन्मिहिकाहमाहं ॥३०॥
 वयं लीमिहं राय कन्माहमाहं,
 धर्मिहं तु पुष्टुमहं मन्माहमाहं ।
 • ये लीमहं मन्माहमाहं मन्माहं,
 धर्मं मन्माहमाहं मन्माहं लीमहं ॥३१॥
 अहिहं लीही व मिहं मन्माहं,
 मन्माहं नरं मेहं तु लीमकाहं ।
 व लीमहं मन्माहं व मिहं व मन्माहं,
 कालमिहं लीमहं मन्माहं मन्माहं ॥३२॥
 न लीमहं पुष्टुमहं विधमहं न लीमहं,^१
 न मन्माहमाहं व पुष्टुमहं व मन्माहं ।
 मन्माहं वयं मन्माहमाहं पुष्टुमहं,
 मन्माहमाहं मन्माहमाहं मन्माहं ॥३३॥
 वेदा पुष्टुमहं व मन्माहं व,
 • वेदा मिहं मन्माहं व मन्माहं ।

सुखमयीयो^१ सखी पदाद्,

परं मयं सुदूरपातनं वा ॥२४॥

तं दत्तव्यं सुखमयिरेवं ये,

विद्मं मयं दक्षिणं काशीयं ।

मया यं पुनः किं यं नायसी यं,

दातारमयं^२ अमुकं कर्मणि ॥२५॥

वयस्मिन्महं जीविष्यमप्यमयं,

कर्मणं कुरु कुरु नरकस्य राघवं ।

पंचकस्यायं कर्मणं सुखादि,

या कायि कर्मणां महात्मायां ॥२६॥

अहं किं कायामि अहं कायु,

यं मे तुमं कायामि वदुमेवं ।

भीता इमे मयाकरा दक्षिणं,

किं दुःखस्या अथ न चकारिसेहिं ॥२७॥

इतिथ्यपुरमि चित्तं, ददुर्गं नरकं मदिहृदीयं ।

कामभीतेषु मिद्वेयं, विषाद्यनकुलं कर्तुं ॥२८॥

तस्य मे अथहिर्मतरं, इमे दयारिणं यत्नं ।

साधमायो किं यं यत्नं, कामभीतेषु सुखिष्यो ॥२९॥

वासी अथा पंचकस्यायमयो,

यदुर्गं यत्नं वाभिसमेह तीरं ।

मयं नरं कामतुष्येषु विदुः,

न मिथुष्यो मयायमयुष्यवासी ॥३०॥

अहं कातो तुरिद्वलि राह्यो,

न यादि भीता पुनिसाद्य विदुः ।

इतिथ्य भीता तुरिद्वं अर्थलि,

तुमं अहं जीवकलं यं पंचकी ॥३१॥

जह न कि^१ भोमे जहलं जसलो,
 जहलई जगमाई करेहि राव ।
 धर्मो तिखो सज्जज्जसुभंपी,
 ते होहिमि देव इकी विजारी ॥२२॥
 न तुम भोमे जहलं सुद्धे,
 तिहुं मि जारंभपरितहेसु ।
 मोह कपी सत्तिचो विजलाओ,
 मच्छामि राव जामोतिचो मि ॥२३॥
 पंचालराज कि न जेभइलो,
 मज्झुम लस लज्जं जकाई ।
 जसुलारे मुज्झि जामभीमे,
 जसुलारे को मरु पतिहुं ॥२४॥
 बिनी मि जालेहि जिरलजामी,
 जइमाचारितलो^२ महेसी ।
 जसुलारं मज्जम जालइला,
 जसुलारं मिहुंजई तपो ति ॥२५॥
 (जसुलारं जसुले जेवई जसुलार)

देवा भविताज पुरे जामि,
 जेई पुवा सज्जिमाजाली ।
 पुरे पुराणे जसुलारामे,^३
 जाम सज्जि पुर्लीवरामे ॥२६॥
 सज्जज्जमेक पुराजमेज,
 कुलेसु जामेसु^४ न ते पसुया ।
 निजिज्जसुमारमया जज्जाम,
 जिज्जिदमज्जं जरई जज्जज्ज ॥२७॥

१ जसुलारं जसुले जेवई, २ जइमा, ३ जसुलार, ४ जसुलार जसुले

पुमस्तमात्मम कुनार दी वि,
 पुरोहितीय तत्प जहा य मती ।
 विमलकिरी य लक्ष्मिदारी,¹
 रायल देवी कनकावर्ण य ॥३३३॥
 जाईकरामकुमाराभिभूषा,
 बहिर्विहाराभिनिविष्टुविता ।
 संसारचक्रवर्त विमोक्षकहृत्,
 वरदुःख ते कामगुणे विरता ॥३३४॥
 मियपुनरा दीविष वि माहवर्त,
 सत्यमहीतत्प पुरोहिदवर्त ।
 सरित्तु चौराविष तत्प जाह,
 तथा मुषिकर्त तत्पवर्त य ॥३३५॥
 ते कामभीयेतु वरदवर्तमाया,
 माकुलवर्तु ते जाहि दिव्या ।
 मीलकाभिजली अभिलासकहृत्,
 ताल कमात्मम वर्म रदाहु ॥३३६॥
 अताक्य वरदु हने विहार,
 बहुभंतवर्त य य दीवजाह ।
 तम्हा गिरिहि न रह लयावी,
 कामीलयामी वरिरतातु मीर्त ॥३३७॥
 वह लायवी तत्प मुनीय विभि,
 सत्यस कथावर्त ययावी ।
 हमं जाह वेदविभी व्यति,
 जहा न होह कमुयाय लीतो ॥३३८॥
 अहिल नह वरिविष विषे,
 पुते वरिदुष गिरिहि लाया ।

भोक्ताय भीमै बह इतिवार्त्ति,
 चायमवसायः शीघ्रं कुर्यात् वसन्तः ॥२४॥
 शीघ्रमिच्छा चायमुत्तिष्ठति,
 मीमांसिका उपलब्धमिच्छां ।
 शीतलभावं परित्यज्यते,
 शूलमभावं दृष्ट्वा दृष्टं च ॥२५॥
 पुरीहितं तं कमलो मुनिः,
 विमलवर्णं च सुखं भवेत् ।
 जगद्गुरुं कामदुष्टैर्मुं विव,
 कुमारता ते परमिच्छा भवति ॥२६॥
 विद्या कथिता न शब्दति तावत्,
 मुक्ता दिवा रजितं तमं तमेव ।
 ज्ञाया न मुक्ता न शब्दति तावत्,
 यो ज्ञानं ते चायमवसायः ॥२७॥
 ज्ञानमेतत्तदवसायः दृष्ट्वा ॥२८॥
 ज्ञानमवसायः चायमवसायः ।
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥२९॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥३०॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥३१॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥३२॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥३३॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥३४॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥३५॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥३६॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥३७॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥३८॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥३९॥
 ज्ञानमेतत्तदवसायः विवद्वद्भ्यां,
 ज्ञानी ज्ञानमवसायः ॥४०॥

पयं वसुधं सह इतिथमादिं,

सखला लहा कामसुखा पगामा ।

तत्वं कम तप्यद् जयस श्रीयो,

तं सखलादीशमिदेव तुल्यं ॥१६॥५१॥

धनेश त्रि धम्मपुरादितारे,

सखसेरा वा धामकुवैदिं-लेव ।

सखला भविदसासु मुखोदधारी,

सहिंसिहारा कामिदम्म भिक्खं ॥१७॥५२॥

लहा य समी पयसीव संतो,

सोरे पयं तिल्लमहा तिल्लेषु ।

समेव ताया सपोरनि सला,

संसुखदे माजस मज्झभिद्वं ॥१८॥५३॥

वी इन्दियसीठम समुत्तभावा,

समुत्तमाया विषं होइ भिद्यो ।

सठकावहिठं निजययस बंधी,

संसारहिठं च सइति बंधं ॥१९॥५४॥

जहा जय धम्ममज्झमाया,

पयं पुरा काममज्झासि बीहा ।

सीसममावा^१ परिमल्लपंतव,

तन्निव मुज्जी त्रि सखायरासी ॥२०॥५५॥

कामादयंभि^२ लोभंभि, सखयो परिवारिस ।

यमीहार्हिं पइंभीहिं, मिहंभि च रइं जमे ॥२१॥५६॥

लेव कामादयो लोभो, लेव वा परिवारियो ।

जा जा जमेहा पुत्ता, जया चिंतापरे पुनि ॥२२॥५७॥

जयपुत्ता जमादयो लोभो, जराव परिवारियो ।

जमीहा यमी लोभो, सयं त्वाव विद्यामाइ ॥२३॥५८॥

[illegible][illegible]

मुक्ता यथा मोक्ष लब्ध्वाह ये यथी,
 न जीविष्यन्तु यत्तद्वानि मोक्ष ।
 तान् यत्तान् मुदं च पुण्यं,
 अविमलानामो^१ चरित्यानि मोक्षा^२॥२४॥
 या तु तुभं जीवन्निजाय यमरे,
 तुभ्यो न हंसी अविमोक्षतामे ।
 मुक्ताश्च मोक्षाद् मयं यत्तान्,
 पुण्यं तु मिश्रकायिष्यविहारी ॥२५॥
 लब्ध्वा च योई तत्पुण्यं मुखाणि,
 निम्नोद्यतिं हिंसा यत्तद् मुक्ता ।
 यमेव लब्ध्वा यत्तद्मोक्षं मोक्ष,
 ति हं लब्ध्वा नानुमिष्यमेवो^३ ॥२६॥
 हिंसायां जालं यत्तत् न पीडिता,
 मच्छा लब्ध्वा कामगुणे यत्तद् ।
 पीरेयसोता तत्रया यद्दारा,
 पीरा तु भिन्नाःपरिचं चरन्ति । ॥२७॥
 नष्टं च कुंया समस्तमन्ता,
 तत्राणि जालानि यत्तिनु हंसा ।
 यत्तिनु मुक्ता च यत्तं य मन्त्रं,
 ति हं लब्ध्वा नानुमिष्यमेवो^४ ॥२८॥
 पुरोहितं तं यत्तुयं यद्दत्तं,
 सोऽपि भिन्नाःपरिचं यद्दत्तं मोक्ष ।
 कुंभंयत्तद् यत्तत्तानामं य,^५
 रायं यत्तत्तत्तं यत्तुयं यद्दत्तं ॥२९॥
 यत्तत्तत्तं पुरोहिता यत्तं, न यो जीव् यत्तत्तत्तं ।
 माहयत्तं यत्तत्तत्तं, यत्तं यद्दत्तं यत्तत्तं ॥३०॥

सर्वं जगत्तद्गुरुं, सर्वं वाचि धर्मं भवे ।
 सर्वं हि ते कर्मजगत्, मेव तावदाय तं तव हृदयेभ्यः
 गरिहिनि रात्रं लया लया वा,
 यत्कीरमे कामभुजे पदाय ।
 दहो नु भव्यो वर्यैश्च तव्यं,
 न विदुर्गद्द कपसमिद्धेह किंनि ॥४७४॥
 नाहं रमे धर्मिकाणि पञ्चरे वा,
 संतापद्विपत्ता परिस्त्रामि भीरुं ।
 अकिंचना कुरुकुटा निरामिना,
 परिमहार्धमनियतादीना ॥४७५॥

दधयित्वा जहा रणे, कुरुकुताद्यैषु जंतुषु ।
 अर्थं कृत्वा वनीयति, रामभुजकर्म जहा ॥४७४॥
 अयमेव धर्मं सूत्रा, कामभोगेषु मुच्यते ।
 कुरुकुतार्थं न कुरुकामी, रामभुजलज्जिता कर्म ॥४७५॥
 भीति-भुञ्जा वमिता य, लघुभुजविहारिणी ।
 यामोयमाणा कर्षयति, दिवा कामदमा इव ॥४७६॥
 इमे य यद्वा कर्षयति, अथ दृक्चक्षुःश्रुतया ।
 वयं य कृत्वा लभेयु, भविष्यामी लब्धा इमे ॥४७७॥
 यामिधं सुलब्धं दिश्य, कुरुकुतार्थं निरामिधं ।
 यामिधं दत्तामुत्तिका, विहरिस्त्रामो निरामिना ॥४७८॥
 तिष्ठोचमे य नङ्कारं, कामे संभारजह्वये ।
 तस्मिन् भुजयजमाने य, संकमासो तर्कु चरे ॥४७९॥
 नातो य्य वंपयं क्षिप्ता, अथको वसहि यत् ।
 सर्वं जगत् नृपराजं, वसुधारे ति मे सुखं ॥४८०॥
 जहत्ता विरले रत्नं, कामभोगे य मुच्यते ।
 निरिधिरुवा निरामिना, निष्कीहा निष्परिग्रहा ॥४८१॥

कामं कामं विद्याविला, वेद्या काममुखे वरे ।
 तत् पतिवत्तु वृक्षलाजं, पोरं विरपरकुम्भे ॥५०८॥
 दत्तं ते कामयो बुद्धा, यत्ते धामपरामणा ।
 अथानन्तु भवविद्याया, दुःखसम्भलमवेक्षितौ ॥५०९॥
 सासने विद्यामयोदार्ढ्यं, पुण्यं भावनाभाविता ।
 अविरेक्ष्य कातेन, दुःखसम्भलमुजायया ॥५१०॥
 राधा सह देवीय, माहसो य दुरोदिधी ।
 माहसो दारया वेत्त, यत्ते ते अविनिमुद्रा ॥५११॥
 (अथानन्तु भवविद्याया, दुःखसम्भलमुजायया ॥५१०॥)

३३. आचारप्पणिही

आचारमपिहि ननु, तदा कायस्य भिन्नतया ।
 तं मे उदाहरिष्यामि, आचारमिह मुनेह मे ॥५१॥
 बुद्धविद्यम-यमसि-भासकं, तत्तद्वत्तुवकीयया ।
 तदा य चाका लील ति, इह दुर्लभं महेश्वरा ॥५२॥
 बुद्धिं भित्तिं सितं सितं, मेव भिदे न संलिदे ।
 लिखितेन अरसलेखन, संजय सुसमाहित ॥५३॥
 बुद्धबुद्धिं न निषीद, यमरवर्गमि य आचये ।
 यमालिखु विमोदयया, आदत्त यमस उमाह ॥५४॥
 मीमोदयं न विमोदय, विमोदयं दिमाति य ।
 उविमोदयं तत्तद्वत्तुवकी, पतिमादित्य संजय ॥५५॥
 इमाह अमर्षि अर्षि, अमर्षि वा यमोदय ।
 न विमोदय न पट्टिपत्ता, जीवं विमोदय मुनीपत्ता
 तालिपट्टिपत्ता यत्ते, सादय विमुनेष अ ।
 न मीमोदय अमर्षि अर्षि, अर्षि वा यमोदय ॥५६॥

तपस्वस्य न द्विदिवसा, यत्नं मूलं च कस्मै ई ।
 आचार्यं विविहं शीघ्रं, मन्त्रदा वि न कश्चिद् ॥८॥
 तस्ये पात्रे न द्विमिदया, जाया कटुव कम्पुता ।
 उदरयो वायुमुदसु, पात्रेभ्य विविहं ज्ञं ॥९॥
 अट्टं सुकुमारं पेदाय, ज्ञात्वं लाभितु संजय ।
 दद्यादितारी ' • भूमसु, पात्रं चिट्टं कश्चि वा ॥१०॥
 कश्चराई अट्टं सुकुमारं, ज्ञात्वं सुविज्ञात संजय ।
 इमाहं ताई मेहायो, पात्रं विज्ञात विज्ञातकी ॥११॥
 द्विदिवं सुकुमारं च, पात्रं विज्ञातं तदेव य ।
 यत्नं शीघ्रहरिणं च, चट्टं सुकुमारं च चट्टं ॥१२॥
 पुत्रं च द्विदिवदिवसा, जीवसा पात्रं यत्नं ।
 सौम्यमुपायभूमिं च, संचारं कटुवासनं ॥१३॥
 उदरं पात्रं यत्नं, सौम्यं विज्ञात-अज्ञं ।
 ज्ञातुं च द्विदिवदिवसा, परिद्विदिव संजय ॥१४॥
 यत्नं विज्ञातुं पराचारं, पात्रं शीघ्रं यत्नं वा ।
 ज्ञं चिट्टं मित्रं भाये, न ज्ञं द्विदिवं यत्नं करे ॥१५॥
 ज्ञं सुज्ञं कश्चिद्वि, ज्ञं चट्टं चट्टं चट्टं ।
 न य चिट्टं सुज्ञं यत्नं, मित्रं चट्टं यत्नं चट्टं ॥१६॥
 न य शीघ्रं मित्रं, चरे ज्ञं चट्टं चट्टं ।
 ज्ञातुं चट्टं, शीघ्रं चट्टं चट्टं ॥१७॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥१८॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥१९॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥२०॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥२१॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥२२॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥२३॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥२४॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥२५॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥२६॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥२७॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥२८॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥२९॥
 चट्टं चट्टं, ज्ञातुं चट्टं चट्टं ॥३०॥

मे लक्षणमकारं वा, कटुं चाहम्मियं परं ।
 संवरे स्त्रियमव्याजं, वीर्यं तं न समाधरे ॥३१॥
 चमोदं चयनं कुलजा, चात्रविश्रम महद्वशी ।
 तं परिनिष्ठकं चापारं, चम्पुना वनवायव ॥३२॥
 जरा जल न पीयेद्, वाही जल न वदुर्द्वे ।
 जीविदिष्टा न हार्यति, तत्र चम्पुं समाधरे ॥३३॥
 कीदं मातं च कार्यं च, लीलं च चावजहदर्थं ।
 जने चत्वारि दीपे उ, इन्दुरी दिव्यमव्ययी ॥३४॥
 कीदी कीदं पलायिद्, मायी विरयनासणे ।
 माया मितानि मायेद्, लीली सद्यचित्तमयी ॥३५॥
 उवचमेव इमे कीदं, मातं महद्वदया क्रिये ।
 मातमवजहमायेक, लीलं संलीलयी क्रिये ॥३६॥
 इत्यं कार्यं च कार्यं च, वशिहात लिङ्गदिव ।
 चङ्गीकगुली निविद, समासे गुहयी मुली ॥३७॥
 न पलाययी न वुरयी, नेव लिङ्गाय विदुयी ।
 न य उक्तं समाहितत, चिट्टिकत गुहयंतिय ॥३८॥
 चतुर्विधयी न भासित्या, भासमावसत चलरा ।
 चिट्टिमसं न साहज्या, मायालीले विरयतत ॥३९॥
 चयनित्यं नेव लिङ्गा, चासु कुम्भितत वा वरी ।
 सावयी तं न भासितता, भासं चदियमातिमि ॥४०॥
 चापार - पञ्चतिथरं, दिष्टिवायमदिकृत्यं ।
 चायविकसलित्यं नवत्त, न तं तवद्वे मुली ॥४१॥
 नवत्ततं मुभिके जीमं, निमित्तं मेतमेकतं ।
 निदिष्टी तं न चाह्वसे, भूयादिवरतं परं ॥४२॥
 चङ्गुं पयदं तद्वत्तं, भवत्तत पयसासतं ।
 तवचारभूमिसंजतं, इत्थीचमुजिवविजय ॥४३॥

त्रिजिह्वा य मये वेष्टिता, वारीणं न लये क्वहं ।
 मिहिमंघर्यं न कुलजा, कुलजा साधुहिं संघर्यं ॥२५॥
 लहा कुङ्कुटवीर्यस्य, निष्कं कुलतपो भयं ।
 दयं शु रंभवारिरस्य, हृत्प्रीतिमदुष्यो भयं ॥२६॥
 चित्तमिहितं न निष्कृत्य, वारिं वा सुयत्नंक्रियं ।
 भक्त्यरं पियं 'वदद्गुणं, दिदिङ्गं वद्विषमाहरे ॥२७॥
 हृत्परायपलिनिष्ठमयं , कल्लनासविजयियं ।
 अयि वाक्कयं वारिं, रंभवारी विद्वत्तम ॥२८॥
 विमुक्ता हृत्पियंमयातो, पयोधं रसभोक्तव्यं ।
 नररसनामदेविरस्य , विमं तानलङ्घं लहा वृत्तम्
 मङ्गपदंमार्गंदाहं , वामस्तविजयेहिमं ।
 हृत्प्रीतं तं न निष्कृत्य, कामरायविजयदुष्टं ॥२९॥
 विरस्यशु मयुष्येषु, येन वामिनिजेरस्य ।
 अविहं तेषि विरसाय, परिशामं योमनाय य ॥३०॥
 पीतलाहं परीक्षामं, तेषिं नय्य लहा लहा ॥
 विधीयतिरही विहरे, भीदंमुष्य अयसा ॥३१॥
 जाह महुह मित्रेणतो, परिजायदुत्तममुत्तमं ॥
 तमेव चकुपासेय्या, मुने वावरियसम्पत् ॥३२॥
 तत्तं विमं संलमजोमयं च,
 सत्कामलोयं च यथा अहिदिह ।
 गुरे य वेष्टाह समसमाकृते,
 अलमयसो होह अत्तं परेभिं ॥३३॥
 मत्कामसत्कामारयस्य तादृशी,
 अयावमावस्य तये रयस्य ।

विष्णुस्मर्यं जं मि मलं पुरे कर्तुं,
 समीरितं कम्पमलं य जौहवा ॥६७॥
 ये तारिसे दुष्कलासहे विद्दुदिक,
 सुमय लुत्ते यममे यमिन्मते ।
 विरायर्द कम्पमलंमि यमयम,
 कयिकयमपुहायामे य यद्विमा ॥६८॥
 (दशमस्कन्धेन कृतं यमयम)

NOTE TO TRANSLATION

(1) In the case of the extracts from the *Ayā-
tanga*, *Sūryasiddhanta* and *Uttarajjhāyana*, I have
reproduced Professor Jacobi's translation published
in the *Sacred Books of the East Series* Vols. XXII
and XLV.

(2) In translating the extract from the *Nāpā-
thamnakāhā*, I derived a great help from Dr. Har-
cott's translation of the *Antagadānā* and from
Dr. Hearnle's translation of the *Udhagadānā* when
similar passages occurred in these sūtras.

(3) The remaining extracts were translated
by me with the help of the Sanskrit comment *vīthi*.

(4) Thus it will be clear that uniformity in
translation could not be maintained.

(5) The portions printed in italics are not
in the Pāṇini Text, but have been added to facili-
tate its understanding.

1. The Child Miyāputta.¹

1. At that time and at that period there was a city named Miraggima. (*Its description*).² Outside this city of Miraggima and to its north-eastern direction, there was a garden named Candapāṇḍara (*its description*), where stood a temple dedicated to the Jakkha Bhagavata. (*Its description*).

2. In this city of Miraggima dwelt³ King Vijaya, the Khattiya. That Vijaya, the Khattiya, had a queen called Mijā. That Vijaya, the Khattiya, had by his queen Mijā⁴ a son named Miyāputta, the child who was from birth blind, dumb, deaf, lame, deformed and gouty.

[1] *Śiṣa Miyāputta*, popularly known as *Śiṣa* (Śiṣaśa) or "Śiṣa's" from his body being a mass ball of flesh.

[2] One of the most curious features of the Sanskrit language is the mechanical character of their verbal structure - a vast number of phrases, sentences, and whole periods recurring and again with mathematical regularity; but instead of being verbal and in fact, they are usually abstracted, the first and the last words only being given, with the word *anvā* "until" to denote the intermediate words; and often that stereographic symbol is left out, the word *anvā* "description" being substituted for the whole. Full description of a city, country, garden, king, queen, Lord Mahārisa the cousin of the Devānāga, the second Upāṇḍa from which they are reproduced everywhere was what required.

[3] The *Śiṣa* (Śiṣaśa) has been throughout used in the narrative which I have rendered in the Past Tense.

[4] Polypus being common in those days, especially along rivers, the queen's name has been explained to signify the child's mother.

That child had neither hands, feet, ears, eyes nor nose save a mere mark of those limbs and extremities.

3. Now that Queen Mryā used to attend secretly on the child Mityagāna with food and drink in a secret underground cell.¹

4. In that city of Mityagāna, there lived a man born blind. Being led forward with a stick by a person having eyes, he whose hair was dishevelled² used to earn his livelihood by crying pitifully³ from door to door in Mityagāna while huge swarms of flies⁴ followed him on his way.

5. At that time and at that period the blessed Savage Mahāvīra arrived there. The congregation went out to hear him. Then that person born blind, hearing that great noise of the people there said to the man having eyes, "Why! O beloved of the gods!⁵ Is there to-day a festival of Indra or a festival of Mahadeva in the city of Mityagāna that I hear such a great noise of the people?"

Then that man having eyes thus said to the man⁶

1. *Śā. ghyāra, Pā. ghyāra* Panj. *ghāra*

2. *ṣaṇṇaṇṇā* perhaps means "having many snags and knots on the skull."

3. *ḍaṇḍaṇḍa* meaning *arguing* "living on kindness or charity of others." Such beggars are common even now-a-days.

4. *uṇṇa*. *Śā. uṇṇa* explained as "large, large" in the commentary perhaps means "a kind of fly."

5. *ṣaṇṇaṇṇa* corresponds to the well-known phrase *ṣaṇṇaṇṇa* for "O Lord's deity, and Lord Śiva of Gaṇapati. Originally it was a polite form of address, but later on it came to be used in Gaṇapati in a bad sense, viz. "a great" "a fool."

born blind, "Verily, O beloved of the gods! the blessed Saṃsaga Mahāvīra has arrived here. People are going to greet and bow down to him."

4. Then that person born blind said to the man having eyes, "Let us go, O beloved of the gods. We, too, shall greet and bow down to the blessed Saṃsaga Mahāvīra and wait upon him."

5. Then that person born blind, being led forward with a stick by the man having eyes, came to where the blessed Saṃsaga Mahāvīra was. Coming there he walked round him thrice from right to right,¹ greeted and bowed before him (down to) stood waiting upon him.

6. Then the blessed Saṃsaga Mahāvīra preached his religion to that great congregation. The congregation went back in the direction from which it had appeared.

7. Then the blessed Saṃsaga Mahāvīra's eldest disciple named Indabbhi,² the monk, seeing that person born blind, greeted and bowed before the blessed Saṃsaga Mahāvīra and said, "Sir, Is there any person born blind or practically blind³ from birth?"

1. The circumambulation of a person. The saluting person walks thrice round the saluted, starting from the latter's right and keeping his own right turned towards him. *Patteṭṭi*.

See Hareder's note 17 in his translation of *Uv-vagga*.

2. *Sir*: *vagga's* *āṇa*, Mahāvīra's first disciple was popularly believed to be a Brahman, really belonged to a Śaśasthapa gotra as is expressly stated by Abhayadeva in his commentary on the *Thāṃsaga*, VII, 5 *gā*.

3. *Wā* at the end of a compound often means 'almost', 'nearly'.

"Yes, there is."

"Where is, Sir, that person born blind or practically blind from birth?"

"Truly, Geyama," in this very city of Miyagajima, there is the child named Miyaputta, son of the Kshatriya Vijaya by his Queen Miyā, who was born blind (dava to) she attends upon him."

10. Then the blessed Geyama, greeting and bowing before the blessed Samvatsara Mahārāja said, "Having been permitted by you, Sir, I wish to see the child Miyaputta."

"As you please, O beloved of the gods."

11. Then the blessed Geyama came towards Queen Miyā's house. Coming there, he then said to her, "I have come straight" to see your son, O beloved of the gods."

12. Then the Queen Miyā decorated cop-a-ple (lit. with all ornaments) her four sons, the younger brothers of Miyaputta, placed them at the blessed Geyama's feet and said, "Here are my sons, Sir. Look at them."

13. Then that blessed Geyama said to Queen

1. Jalsakheśa had been sending gods to a sacrifice when he saw a number of gods passing through the sky. He thought they had come to grace the sacrifice when he realised they were going to celebrate Mahārāja's Ascension which he had just obtained. The gods not stopping at his sacrifice, he went to see where they had alighted. There he met Mahārāja and, after a short discourse with him, was converted to Jainism.

2. For the next see §§§ and 5.

3. *gar* is explained by Abhayadeva as being 'quickly' its derivation is uncertain. Dr. Kramers suggests *gar*, *gar* *Pillips* *Pary* *Shal* 'at once' is connected with it.

Miyá, "O beloved of the gods, I have not come straight to see these sons of yours, but him, your eldest son, the child Miyáputta born blind, preternaturally blind upon whom you attend secretly with food and drink in a secret underground cell. Him I have come straight to see."

14. Then the Queen Miyá -this said to the blessed Geyama, "Who is such a wise sage, Sir, that could tell you straight what I had kept so secret?"

Then the blessed Geyama thus said to Queen Miyá, "Such is indeed, O beloved of the gods, my religious preceptor, the blessed Samaga Mahāvira, all-knowing and all-seeing. From him I learnt this fact."

15. Now while Queen Miyá was conversing with blessed Geyama about this matter, it was the very time for the child Miyáputta's breakfast (lit. food and drink).

16. Then the Queen Miyá spoke thus to the blessed Geyama, "Do you wait here, Sir, till I show you the child Miyáputta." So saying, she went to the harder (lit. where the room for food and drink was). There she changed her clothes, took a wooden cart, filled it with plenty of food,¹ drink,² delicacies,³ and relishes,⁴ and, coming to where the blessed Geyama was, said, "Come along, Sir. Follow me so that I may show you the child Miyáputta."

17. Then the blessed Geyama went along after the Queen Miyá.

1. *ṣaṇṇa* 'food' such as rice and curry; *paṇṇa* 'drink' such as milk, water, gourd (added or drunk) etc.; *ṣaṇṇa* 'delicacies' such as coconut and other fruits; *paṇṇa* 'relishes' such as lard, ginger, cardamoms, etc.

Then the Queen Miyé, drawing the wooden casket to the underground cell, and covering her mouth with a four-folded¹ piece of cloth said to the blessed Goyama, "Sir, you may also cover your mouth with the mouth-cloth.²" Being thus requested by Queen Miyé, the blessed Goyama covered his mouth with the mouth-cloth.

18. Then the Queen Miyé with her face turned away, opened the door of the underground cell from which came a bad smell as if from a dead snake. Rather it was even more disagreeable than that.

19. Then that child Miyáputta attracted by the fragrance of that plenty of food and drink became greedy and covetous for that. He ate that food and drink with relish. Eating it, he at once spoiled it.³ After that he changed it into pus and blood, but he ate up even that pus and blood.

20. Then seeing the child Miyáputta the following thought occurred to the blessed Goyama, "Alas! This child is experiencing the evil result of his formerly done wicked deeds. I have not seen bells or the demons thereof, but evidently" this person is experiencing agony like that of hell." So saying he took leave of the Queen

1. *waga* 'Having four folds, i. e. doubled and redoubled.

2. *gashira* *aka* *gashira* 'A piece of cloth for the mouth.' The Papuan people have it in their hand, and hold it before the mouth when speaking, but the Dinka people keep it draped suspended before their mouths - some of a thread passing round the ear. The Papuan quote this passage to illustrate in support of their own custom.

3. The commentary does not explain how the food was spoiled and was changed into pus and blood.

24. Now that district-officer, Ekhi, said, "I hear not" when hearing, and "I hear" when not hearing with reference to the cases and trials of many kings, chiefs,¹ nobles, monks and many other village-folk of the district Tjajavadihanga. Similarly when seeing, speaking, taking or knowing he said "I did not see" and vice versa. Thus that Ekhi, the district-officer, lived committing² many an evil deed.

25. Then, once upon a time, there appeared simultaneously on the district-officer Ekhi's body sixteen diseases and sicknesses, to wit: asthma, cough, fever, inflammatory fever, belly-ache, boils on the nose, piles, indigestion, disease of the eyes, headache, stitely, sore-eyes, ear disease, itching, dropsy and leprosy.

26. Thus that Ekhi, the district-officer, being afflicted by sixteen diseases and sicknesses summoned his domestic servants and said, "O ye, beloved of the gods, crying with a loud voice at the cross-ways, crossings³ and highroads of the town, Tjajavadihanga, speak out, 'Truly' O beloved of the gods, sixteen diseases and sicknesses, viz. asthma down to leprosy, have appeared in the district-officer Ekhi's body. If any physician or a physician's son,⁴ a wise

1. *tri + for + tri*

2. *saññā* 'to earn, 'to collect'

3. *viññā* (road-cross), and *vaññā* are crossings where there could meet, *tri* where there could meet, *tri* where many roads meet

4. *Naññā* or an apprentice.

diseases and sicknesses, they returned worried, fatigued and exhausted in the direction from which they had appeared.

18. Then that Ekakṣ, the district-officer, being overpowered by the various diseases and sicknesses indulged in his royalty and kingdom. Longing and praying for kingship he obtained to the full age of two hundred and fifty years¹, agonised by the insupportable force of his agonies, and dying at the onset of death was born as Neralya on this Bayagappabbā earth among the Neralya the highest period of whose punishment is a Sigaravams².

19. Afterwards returning from thence, he slighted as son into Queen Miyā's womb in this very city of Miyaggāma.

Then in Queen Miyā's body arose a pain, dary (ḍavaṭṭa) burning. Since the time when the child Miyāpatta got into Queen Miyā's womb as embryo, Queen Miyā became undesirable, unpleasant and unwelcome to Vijaya, the Khattiya.

20. Then once upon a time, in the first part of the latter half of the night³, there occurred to Queen

1. Lit. two and a half centuries (years's century.)

2. Vide Bhāradvāja's note 1st in his 1st of Upan.

3. The *palasamsa*, lit. *palayamsa*, is a period measured by the time in which a vast wall, one hundred Tiganas' every way, filled with minute bits of hair so closely packed that a gnat might be harried over them without penetrating the interstices could be captured at the rate of one hair in a century. This, repeated one *lāsa* of *lāsa* of times (i.e. 1,000,000,000,000,000) is a *Sigaravamsa*. Bhāradvāja, however, reverses this explanation. *Horowitz* n. 121.

4. I.e. at mid-night hour.

Miyā the following thought while she was brooding over her household affairs, "Truly, I was formerly desirable, trustworthy and favourite of Vijaya, the Khattiya, but since this embryo entered into my womb, I have become undesirable and unpleasant to Vijaya, the Khattiya. Vijaya, the Khattiya, does not like to utter my name or go to even, what to speak of seeing or enjoying me. It is better for me, therefore, to destroy¹ this embryo by various remedies that destroy, drop, melt or kill an embryo. She resolved thus, and eating and drinking various sharp, bitter and pungent remedies that destroy an embryo, she desired to destroy that embryo; but that embryo neither perishes nor miscarries. Now when Queen Miyā could not destroy or miscarry that embryo, she, wearied, exhausted, and unwilling bore that embryo with great pain.

22. Then at the expiry of full nine months, Queen Miyā gave birth to a child who was blind from birth (down to) had mere signs of limbs². Then the Queen Miyā, finding that child deformed and blind was frightened. She consulted her nurse and said, "Oo, you beloved of the gods. Leave this child in some lonely and dirty place³."

23. Then that nurse, saying "Very well" promised to do it. But she came where Vijaya, the Khattiya, was and said, "Truly, my Lord, Queen Miyā has brought forth a child after nine months (down to) mere signs of limbs (down to) she was

1. Supply "to drop, to melt or to kill"

2. As precedingly.

3. Cf. Paṇḍ Rāsi.

frightened and dismayed me and said "Go you and leave it in some lonely and dirty place." So tell me, my Lord, whether I may leave that child in a lonely place or not."

34. Then that Vijaya, the Khatiya, hearing this news from the nurse was similarly frightened, and coming to where Queen Mitrā was said to her, "This is your first offspring, O beloved of the gods. If you leave it in a lonely and dirty place, your future offspring will not survive. You should, therefore attend secretly on this child in a secret and underground cell with food and drink. In this way your offspring will survive."

35. Then Queen Mitrā politely promised Vijaya, the Khatiya to do so and she began to look after that child secretly with food and drink in a secret underground cell. Thus indeed, Geyama the child Mitrāputra is experiencing the evil result of his previously done, evil and wicked deeds.

36. 'Sir, where will the child Mitrāputra go, being released from here and dying at the time of death? Where will he be born?'

'Geyama, the child Mitrāputra will attain to his maximum age of twenty-six years, and dying at the time of death, shall be born as a lion in the family of lions at the foot of the mountain Vayāḍḍha in the country of Bhadraka of this very Jambū continent. As a lion he shall be wicked (down to) bold, and shall commit much evil. Dying at the time of death

1. Lit. 'will not be permanent,' *śūnyo-śāśvato*.

he shall be born on this very Kanyakubjāpuri earth among the Narayṇ¹ the maximum period of whose penitence is a *Sigraṇṇa*. Returning from thence, he shall be born among serpents. Now there are twelve and a half² lacs of species, families, classes, orders and so forth of the aquatic five-sensed lower animals, viz., fish, tortoise, shark, crocodile, porpoise etc. In each of these kinds of life, he shall be repeatedly born many lacs of times. Returning from thence, he shall be born many lacs of times among quadrupeds, reptiles, birds, four-sensed animals, three-sensed animals, two-sensed animals, vegetables, bitter trees, plants with bitter juice, air-lives, fire-lives, water-lives and earth-lives³.

31. Returning from these, he shall be born as a bull at *Saptasikhapura*. Once upon a time after just passing his calfhood, while digging up the loose earth of the river Ganga in the beginning of the rains, he shall die crushed by the falling bank of the river, and shall be reborn as a son in the family of bankers in that very city of *Saptasikhapura*. There after passing his boyhood and entering into youth, he shall listen and attend to the doctrine in the presence of the right sort of monks, and leaving the worldly life shall enter into the monastic one. After following the life of a monk for many years, and

1. The Earth on which we live

2. A dozen of half.

3. *agbhya*, *at*, *adhatya*.

4. Lives which have air, fire, water and earth for their bodies.

after having made confession of sins and promise of amendment¹, he shall be reborn as a god in the Sahasrah-karman. Afterwards, descending from there, he shall attain perfection in the great Videhat country.

85. Thus, indeed, Jambû, the blessed Samaga Mahâvira (down to) who has attained perfection has preached the matter of the first lecture of evil results. So I say².

*(End of first chapter of the first volume of the
Vidya-Sutra.)*

1. A legendary land outside India.

2. *Alopa* corresponds to *Pala* from 'to make known, inform, acknowledge, etc.' In the special sense as here, it means 'to make confession of sins.' *Pañchama*, lit. 'to stop back, withdraw from' denotes 'to make promise of amendment.'

3. The words 'ti hañ' serve to mark the end of every chapter in all essential books.

2. Prince Maha.

1. In those days, at that time, there was a city named Champī, (*Its description*) Outside this city of Champī, and in the north-eastern direction, there was a monastery named Poggabhadra, (*Its description*). In the city of Champī there was the king, named Kapiya¹. (*His description*).

2. In those days, at that time, the revered Elder Sahama, a disciple of the blessed Samasa Mahā-cāra, surrounded by five hundred monks, travelling on and on, passing from village to village, and journeying in pleasantness, arrived at the monastery Poggabhadra in the city of Champī, and taking a proper abode², stayed there pacifying himself with restraint and penance. (The congregation went out of the city Champī. Religion was preached. The congregation went in the direction from which it had come).

3. In those days, at that time, the revered Sahama's senior disciple, the revered Jambū, the monk, belonging to the Kāśyapa family, seated some little way from the revered Elder Sahama, with his knees raised and his head bent down, lodged in a stool-chamber of meditation, was pacifying himself with restraint and penance.

1. Champī was represented by the village of Champār, on the Ganges, near Bhāgīpur, was the capital of the country of Anga.

2. *Aṣṭakṣara of the Parigraha.*

3. *Oggahamāro* *avagaccha* means a *bhikkhu* taking permission from the owner of a house to stay there.

4. Then the venerated Jambū, the monk, moved to faith and moved to doubt went toward the venerated Elder Sahanma. He thrice walked round him from right to right, greeted and saluted him, and with clasped hands courteously waited before the venerated Elder Sahanma, whether very near, nor very far, wished to hear him and bowing, and thus he spoke, "If, sir, the Ascetic, the Lord Mahāvīra has preached this as the purport of the fifth *Anga*, the *Vivāhapaṇṇatti*¹, what, sir, has been preached as the purport of the sixth *Anga*, the *Nāyāgi-dhammakabbhā*?"

"O Jambū," addressed the venerated Elder Sahanma to the venerated Jambū, the monk, "The Ascetic, the Lord Mahāvīra has preached two volumes of the sixth *Anga*, viz. the *Nāyāgi* and the *Dhammakabbhā*."

5. If, sir, the Ascetic, the Lord Mahāvīra has preached two volumes of the sixth *Anga*, how many chapters has he preached in the first volume?

Truly Jambū! the Ascetic, the Lord Mahāvīra has preached nineteen chapters in the volume called *Nāyāgi*, viz., (1) Parable of the mired foot², (2) the parable of Union, (3) of peacock's eggs, (4) of tortoise, (5) of Seluga, the royal ascetic, (6) of the gourd, (7) of Bahupī, a banker's daughter-in-law, (8) of Mallā, the 14th Jina (9) of Mayasālī, a merchant, (10) of the

1. Popularly known as *Vivagandhā Sūtra*.

2. *—Tapa, Sita, Jambū* 'a parable, incident.'

3. *Dhammakabbhā*, viz. *Dhammakabbhā* 'a period tale'

4. See § 40 of this sutra.

moon, (11) of *dīvalāra*, a tree growing on the sea-shore, (12) of water, (13) of the frog, (14) of *Teyāla*, the minister, (15) of *Sandī* fruit, (16) of *Amastānā*, a town, (17) of *Alapa*, a kind of sea animal (*horse*), (18) of *Sasama*, a butcher's daughter, and (19) of *Par-dārā* the prince, the nineteenth parable.

6. If, *etc.*, the *Asveta*, the Lord Mahāvīra has preached nineteen chapters of the volume *Nāyaka*, what has he preached as the purport of the first chapter?

Truly, O *Jambū*, in those days at that time, in this very continent of *Jambū*, in the country of *Nādraka*, in its southern half, there was a city, named *Nāyagiba* (its description), the Sanctuary *Gupatīlaya* (its description). In this city of *Nāyagiba*, there was a king named *Seḡiya* (his description). That king *Seḡiya* had a queen named *Nandī* (her description). That king *Seḡiya* had by his queen *Nandī*, a son, named *Abhaya* the prince who was perfect in *śīla* (down to) *lovely*, who had won King *Seḡiya*'s confidence in all matters and who himself used to look after his (*Seḡiya's*) *royalty*, kingdom, treasury, store-rooms, army, conveyances capital and heaven.

7. That king *Seḡiya* had another queen, named *Dhāringī*. Once upon a time, in the first part of the latter half of the night, as she was leaning about on her couch, midway between sleeping and waking, the queen *Dhāringī* awoke after beholding in dream to enter her mouth a huge elephant seven hands high, bright as

the silver mountain playing and pawing gracefully in the sky. Becoming glad and joyful, she took cognizance of that dream, and rose up from the couch, and went to king Setaiya, neither hastily, nor quickly but with a gait like that of a royal horse. Coming there, she awakened king Setaiya with agreeable, lovely and pleasant words and being permitted by him she sat down on an auspicious throne decorated with diverse gems and jewels. Becoming restful and composed, and bringing her joined hands to her forehead she said, "Truly, O beloved of the gods, just now, on a couch of this sort, as I was half-asleep and half-awake, I woke up after beholding in dream an elephant entering into my mouth. Now, O beloved of the gods, what kind of happy issue will there be of this dream?"

6. Then king Setaiya, listening and hearing this matter from Queen Dhāritā, became glad and joyful, took cognizance of the dream, entered into enquiry upon it, and by his own native faculty of intelligence, arising from perception, he grasped the purport of the dream. Then, congratulating Queen Dhāritā, he said, "Noble is the dream you have seen, O beloved of the gods, happy is the dream you have seen, O beloved of the gods. We shall gain our object, O beloved of the gods. We shall have a son, O beloved of the gods. We shall get happiness, O beloved of the gods. Truly, after the lapse of nine complete months and seven and a half days¹, you will beget a boy, a

1. Chaturthā.

2. 1st, days and nights.

banner to our family, an ornament to our family. This boy, after passing his childhood, will be a hero, a warrior, a king possessing a kingdom. You have seen, O Queen, a dream that will bring health, delight, long life and good progeny."

9. Then Queen Dhātrīgi, being thus addressed by King Śagīya, became glad and joyful, and sat on her couch and said, "Let not this my excellent and important dream be counteracted by other ill dreams." So with sublime and religious talks relating to divine or holy persons, she kept awake so vigil to her dream.

10. Then, early in the morning, King Śagīya sent for interpreters of dreams, well-versed in the various works on dreams, and enquired from them about the issue of the dream beheld by Queen Dhātrīgi. Being asked thus, the interpreters of dreams, reciting passages from dream-books spoke as follows: "Truly, our Lord, in our dream-books, there have been explained forty-two dreams and thirty great dreams, seventy-two dreams, in all. Of these, our Lord, mothers of Arhats or mothers of emperors into whose womb an Arhat or an Emperor is coming down, see the following fourteen of the thirty great dreams and wake up—to wit, an elephant, a bull, a lion, a besprinkling (of Fortune), a garland, a moon, a sun, a banner, a jar, a lotus pool, a sea, a celestial palace, a heap of jewels and a fire. Mothers of a chieftain, into whose womb a chieftain is coming down, see one of these fourteen great dreams and wake up. Thus noble is the dream, O Lord, that Queen Dhātrīgi, has

men. Truly, O Lord, after the passing of nine full months, the Queen shall give birth to a boy. This boy, his childhood spent, will be a lord of an empire, a king or he will be a monk with soul purified."

12. Now when two months had gone, and it was the third month of that child in her womb, Queen Dhāripi was filled with a longing for untimely clouds after this fashion. "Happy are those mothers, fortunate are those mothers, the fruit of human birth and life has been reaped by those mothers who told their desire mounted on the best elephant, and riding in all directions while clouds are spreading in the sky. I, too, therefore should fulfil my desire (down to) while clouds are spreading in the sky."

13. Then Queen Dhāripi, with her desire unfulfilled and unaccomplished became withered, wizened, darkless and weak.

14. Then Queen Dhāripi's personal attendants and slaves and servants of the harem came to King Sagiya and said, "Truly, O Lord, Queen Dhāripi, to-day, withered, wizened and entrapped in melancholy thoughts is brooding over something."

15. Then King Sagiya came where Queen Dhāripi was, and said to her, "What are you brooding over, O beloved of the gods, thus entrapped in melancholy thoughts?"

Then Queen Dhāripi replied, "Truly, my Lord, this kind of desire to untimely clouds has come upon me."

1. *Dohada Shi Dohada*—the longing of a pregnant woman.

16. Then King Sugiya said to Queen Dohirigī, "Do not foster such melancholy thoughts, O beloved of the gods. I shall so act that this very longing, strange¹ as it is shall be crowned with satisfaction.

17. Then King Sugiya summoned the prince, named Abhaya and said, "Truly, my son, a longing for intimately close² has come upon your step-mother, Queen Dohirigī. Not finding any means of fulfilling her longing I am thinking over it, with all my hopes crushed."

18. Then that prince Abhaya said to King Sugiya, "Do not brood over it in this way, my father. I shall so act that the strange desire³ of my step-mother, Queen Dohirigī will see its fruit."

19. Then the following thought occurred to prince Abhaya, "The fulfillment of my step-mother, Queen Dohirigī's desire cannot be brought about by any human means, but only by divine ones. Now there is a god, resident of the Sahasra Kopa, who is my former companion, and who enjoys great wealth and happiness. It is meet for me, therefore, to live alone and unaccompanied seated on a grass-mat in my Pancha-ratna⁴, taking on me the vow of Pancha and

1. Intensely, extremely.

2. *varachchha*=yearning *stha* "Longing for intimately close" and hence strange.

3. Pancha-ratna where Pancha is abstracted. Pancha is the sacred day of the Jaina and is distinguished by the four characteristics (*aparigraha*) from *bandha* (attachment), bodily activities (*vyaya*), sexual intercourse (*chasthana*) and daily work (*vijayara*).

chastity and a fast for three days, always bearing in mind the god, my former companion. Then the god, my former companion, will fulfil my step-mother, Queen Dhirigī's desire for untimely clouds.

Resolving thus he cleared the Fouaha-room and its doorth, set up a grass-mat, and taking upon him the vow of three days' fast, abode there bearing in mind the god, his former companion.

20. Then the god, Abhaya's former companion, appeared before him. Being requested by Prince Abhaya, he brought about untimely clouds.

21. Then Queen Dhirigī daily satisfied her longing for untimely clouds, and, after nine complete months, brought forth a boy named Moka.

Then the parents of Prince Moka performed in due order and with great solat the rites of naming, feasting, walking and shaving the head.

22. Then when Prince Moka was in his eighth year, his parents brought him to a teacher of the arts on an auspicious tithi, Karaka and hour¹. The teacher of the arts trained Prince Moka and taught him the seventy-two arts of which writing is the first,

1. i.e. the vow of taking eighth meal. The Jains, like other Hindus, take two meals daily. The practice here referred to, therefore, consists in taking only one meal in every four days, or fasting for three days and a half at a time. The meal is taken on the evening of the fourth day.

2. i.e. place for walking down and up. *Udham-Pāṭi* *abhinā*.

3. So called after the *Arishā* of untimely clouds (*Arishā*).

4. The tithi is a lunar day, i.e. the period in which the moon recedes from the sun by twelve degrees. The *Karaka* is a half tithi, the *ashāṭṭha*, or "hour," forty-eight minutes.

arithmetic the most important and birds' arise the last, in their text, purport and practice; to wit, (1) writing, (2) arithmetic, (3) impersonation, (4) dancing, (5) singing, (6) instrumental music, (7) vocal music, (8) music of drums, (9) music of symbols, (10) gambling, (11) speaking in public, (12) dicing, (13) play of the eight-square board, (14) city-police, (15) mixing of water with clay, (16) rules of food, (17) rules of drink, (18) rules of dress, (19) rules of anointing, (20) rules of bed, (21) composition of *Aryā* verses, (22) of riddles, (23) of *Māgadhā*, (24) of *Gāthā*, (25) ballad-making, (26) *śloka*-making, (27) (28) use of unwrought and wrought gold, (29) use of powders; (30) rules of ornaments, (31) sitting of damsels; (32) paints of women, (33) of men, (34) of horses, (35) of elephants, (36) of kine, (37) of cocks, (38) of umbrellas, (39) of staves, (40) of swords, (41) of guns and (42) of the *kigugi* jewel; (43) laws of building, (44) measurement of camps, (45) of sties, (46) column, (47) counter-column, (48) flying column, (49) flying counter-column, (50) wheel column, (51) kite-column, (52) cart-column; (53) fighting, (54) heavy fighting, (55) supreme fighting, (56) bone-fighting, (57) fist-fighting, (58) arm-fighting, (59) branch-fighting, (60) arrow-shooting, (61) wielding the sword, (62) law of the bow (archery), (63) casting of unwrought gold, (64) of wrought gold,

1. They have not been explained in any commentaries. For *śīla*, *śīla*, *śīla* 'form,' three different interpretations have been offered, viz., impersonation, painting and money-changing. The word is also found in Buddhist scriptures. *Mahāvastu* 142 and in King Kharavela's inscription where the last interpretation, the latter.

(65) play with threads, (66) with pebbles, (67) with lotus-stalks; (68) engraving leaves, (69) engraving bracelets, (70) giving life, (71) taking life, and (72) birds' cries.

Now when he had taught Prince Meha the above-mentioned arts, the teacher of arts brought him to his parents.

23. Now Prince Meha's parents received the teacher of arts with sweet words, and honoured him with abundant scents, garlands and ornaments. They bestowed on him a liberal gift of gladness of lifelong worth, and sent him away.

Now Prince Meha became learned in the seventy-two arts, with the slumbering nine organs: awake, and skilled in the eighteen kinds of vernacular tongues.

* 24. Then during an auspicious tithi, Kṛatva, star and hour, Prince Meha's parents married him in one day to eight excellent princesses sprung (it brought) from equally royal families.

25. Now Prince Meha set up in his noble palace,* being extolled and fondled by means of plays of thirty-two performers, enacted with music of ringing drums by goodly damsels; and enjoying the delights and pleasures of human life.

26. In those days, at that time, the Jācetic, Lord Mahāvīra, travelling on and on, passing from village to village and journeying in pleasantness came to the city of Rājagṛha and the sanctuary,

* Namely, the eyes, ears, nostrils, tongue, skin and mind.

Gautamaya (down to) abode there purifying himself with restraint and penance.

27. Then Prince Naba, hearing and learning the news about the arrival of the Ascetic, Lord Mahāvīra became glad and joyful, and summoning his domestic servants said, "Quickly, O beloved of the gods, bring here properly harnessed the four-bellied horse-chariot."

28. Having mounted the four-bellied horse-chariot, Prince Naba came where the Ascetic Lord Mahāvīra was (down to) he stood waiting respectfully.

Then the Ascetic, Lord Mahāvīra preached his wonderful doctrine before Prince Naba and a large audience.

29. Then Prince Naba, having listened and heard the doctrine from the Ascetic, the Lord Mahāvīra, became glad and joyful; and came to his parents, and making obeisance at their feet said, "Truly, father and mother, I have heard from the Ascetic, the Lord Mahāvīra his doctrine, and this doctrine is agreeable, acceptable and pleasing. I desire, Gautama, having been permitted by you, father and mother; and having shared my head in the protection of the Ascetic, Lord Mahāvīra, to go from the household life and enter the monastic order."

30. Thereupon Queen Dāśapriā, having heard this undesirable, unlamented, unpleasant and harsh utterance; weeping and wailing spoke to Prince Naba, "Child, you are our only son, beloved, lovely, and dear. Truly, child, we desire not to bear even

for a moment succumb to you. Enjoy the human pleasures, child, as long as we live. Afterwards, when we shall have passed away, you can enter the Order, being ripe of age, and careless about the family affairs."

31. Thus bidden by his parents, Prince Mela replied, "Really it is as you tell me father and mother. But, truly, father and mother, human life is unsure, undetermined, inconsistent, overwhelmed by hundreds of vices and troubles, unsteady as the lightning-flash, like to a bubble of water, like to a water-drop hanging from the top of a blade of grass, like to the flash of evening sky, like to the vision of a dream, sooner or later doomed to be abandoned. Who knows, father and mother, who is to go first, who is to go last? I desire, therefore, father and mother, (down to) to enter the Order.

32. Then the parents of Prince Mela, having failed to prevail upon him by many declarations and discourses in extolled with sense-enjoyments, now spoke to him in discourses against sense-enjoyments¹ arousing fear and horror of discipline, "Child this Suggantha doctrine is true, sublime, absolute, perfect, pure; it cuts out arrows², it is a path of snakes, a path of salvation, a path devoid of all pain. It is single in its view, as a snake; single of edge, like a razor, as barley-corn of iron to chew; tasteless as a mouthful of sand; like the great river Ganges if one would go against its current; hard to traverse

1. i. e., it removes doubts and destroys sins.

as the ocean to swim by means of the arms, or like a sword-edge to walk upon. To Niggantha friars, child, it is not allowed to eat or drink fare prepared specially for them, nor purchased fare, nor fare specially set aside, nor fare specially cooked, nor famine-food,¹ nor ruin-food, nor forest-food,² nor food of sickness³; nor fare of roots, of herbs, of fruits, of seeds, or of green vegetables. You, child, are wonted to comfort, and not to discomfort; you cannot duly bear cold, heat, hunger, thirst, the diverse distempers and diseases of wind, gall, and slime, or of the combined humours, the various harms of the sense-organs,⁴ the twenty-two vexations and sufferings as they arise. Therefore, child, enjoy the human pleasures and afterwards you can enter the Order.

33. Then Prince Maha, thus bidden by his parents said to them, "It is really so, as you tell me, father and mother. In sooth, father and mother, the Niggantha doctrine is hard to observe for feeble and fearful persons that cling to this world, and thirst not for the world beyond, for the vulgar folk; but for the valiant man there is naught hard therein to do. Therefore, I desire (down to) to enter the Order."

34. Then the parents of Prince Maha said to him, "Child, we wish to see you in royal state for but one day."

1. i. e., Food distributed in time of famine.

2. Food that one takes with one's self on a journey where more food is not available.

3. Food distributed at recovery from sickness.

4. *senses*.

Then Prince Meha yielded¹ to his parents and stood silent.

35. Then King Segiya summoned his domestic servants, and said, "Quickly, O beloved of the gods, arrange for Prince Meha a lavish royal anointment ceremony of great richness, worth and splendour. Then the domestic servants arranged the royal anointment ceremony as directed.

36. Then King Segiya surrounded by his Generals and Magistrates, and sprinkling Prince Meha with the waters from a hundred and eight golden pitchers by way of royal anointment-ceremony said, "Victory, victory, to you O blessed one! Victory, victory to you O happy one! Happiness to you! Conquer the unconquered, preserve the conquered, dwell amidst the conquered." In this way he uttered orisons of glory.

Now Meha became King.

37. Then the parents of King Meha said, "Say, child, what shall we bestow on you?"

Then King Meha said to his parents, "I desire, father and mother, to have a brush and a bowl bought from the market of the three worlds,² and a barber hired."

38. Then King Segiya summoned his domestic servants and said, "Go, you beloved of the gods, take

1. *sugamena*.

2. *Tri-saṃsāra-bāzār* used as a metaphor for the space of a cosmopolitan-city.

3. *Tri-saṃsāra*—Shifting three worlds, upper market. A sort of tri-saṃsāra where everything could be had.

from the Treasury three hundred thousand pieces ; with two hundred thousands buy and bring from the market of the three worlds a brush and a bowi, and with a hundred thousand hire a barber.

Then the domestic servants acted even so.

38. Then the barber came to King Segiya, and, joining the palms of his hands, said, "Tell me, beloved of the gods, what I am to do."

Then King Segiya said to the barber, "Go, beloved of the gods, wash your hands and feet in fragrant perfumed water, wrap your face in a white cloth of four folds, and cut off Prince Maba's hair fit for withdrawal from the world, save for a space of four fingers.

Then the barber cut the hair so,

40. Then the mother of Prince Maba received the ends of his hair in a precious seven-figured robe, washed them in fragrant perfumed water, sprinkled drops of fresh gadraha-sandal over them, tied them up in a white cloth, laid them in a jewel-casket, and then pouring forth tears like showers of rain or broken pearl-strings, weeping and wailing, spoke thus, "Lo, this is our last sight of Prince Maba in merriments and festivals." So saying, she laid it down beneath a cushion.

41. Now Prince Maba's parents made ready a throne descending towards the north. Twice and thrice they bathed him with waters from white and yellow pitchers, rubbed his limbs with downy, soft towels dyed with fragrant saffron, anointed them

with fresh garish-mandal, bound upon him a swan-figured robe that might be lifted by the breadth from the waistline, then round him a blue and half-blue, a single strand, a pearl strand, a gold strand, a jewel-strand (drawn in) a godlike flower-chaplet.

42. Then they decked Prince Meiko's body, like the Tree of Death, with a four-fold knotted, wreathed, crowded, and twisted garland.

43. Then King Sogyo summoned his domestic servants and said, "Quickly, O beloved of the gods, bring here a litter, set with many hundred pillars and to be carried by a thousand men. The domestic servants brought the litter.

44. Then Prince Meiko mounted the litter, and sat down upon the goodly throne thereof with his face toward the east.

45. Then Prince Meiko's mother, having bathed and offered oblations, and having decked her body with ornaments of small and great value, mounted the litter, and sat down on a throne to his right side.

46. Then Prince Meiko's father summoned his domestic servants and said, "Quickly, beloved of the gods, summon a thousand goodly young waiting-men who are peers, peers in complexion, and peers in age."

Then the goodly young waiting-men, being summoned, said to King Sogyo, "Now we, beloved of the gods, what we are to do."

1. It was so fine that a mere length would show it.

2. String.

Then King Sogiya said to the goodly young waiting-man, "O, beloved of the gods, carry Prince Mcha's litter to be lifted by a thousand men. They carried the litter.

47. Then when Prince Mcha rode upon the litter, there went before him firstly, in due order, these eight symbols of fortune—to wit, a cross-staff, a silver vase, a mandyivara, a vardhamanaka, a statue seat, a pitcher, a fish, and a mirror.

Then many that had desire of wealth, praising him without ceasing with agreeable and pleasant words, said "Victory, victory to you. O blessed one! Victory, victory to you, O happy one."

48. Then Prince Mcha's parents, leading forward Prince Mcha, came to where the Ascentia, Lord Mahāvīra was, thrice walked round him from right to right, greeted and bowed to him, and said, "Thou, O beloved of the gods, is our only son, beloved, lovely, and dear. Just as the blue lotus, the day-lotus, or the night-lotus, born in the mud, grown amidst waters, is stained not with defilement of mud, or with defilement of water, so Prince Mcha born in pleasures, grown amidst enjoyments, is stained not with defilement of pleasures, or with defilement of enjoyments. Beloved of the gods, he is stricken with terror of life's wanderings; fearful of age, birth and death; and is fain in your presence to shave his head and to enter into the Monastic Order from the domestic one. So we bestow on you, beloved of the gods,

the gift of a disciple ; except the gift of a disciple, O beloved of the gods."

49. Thus addressed by Prince Kama's parents, the Ascetic, the Lord Mahāvīra, duly gave assent to this matter.

50. Thereupon Prince Kama retired from before the Ascetic, the Lord Mahāvīra, to the north-eastern direction, and with his own hands doffed his ornaments, garlands and finery.

51. Then Prince Kama's mother received those ornaments, garlands and finery in a even-figured robe, and pouring forth tears, and weeping, she said, " You must strive, child ; you must labour, child ; in this matter there must be no sloth ; may this path Hiveria be ours." So Prince Kama's parents, having greeted and bowed before the Ascetic, the Lord Mahāvīra went back in the direction from which they had come.

52. Then Prince Kama with his own hands plucked out his hair in five handfuls, and went towards the Ascetic, the Lord Mahāvīra, and said, " The world is afflictive, Sir, with age and death. Just as a householder, when his house is on fire, takes thence some treasure of small mass and great value that is precious, and goes aside with it, thinking that this which he has taken out will be in far or near life to his weal and pleasure ; so is this my soul, life only treasure that is beloved, lovely and dear. This when saved, will cut short my life-wanderings. Therefore

1. 2 The other reading for *apari* is *amari* which will mean, ' Right conduct, righteousness.'

I desire to be taken into the Order by yourself, beloved of the gods, to be trained by yourself, and to be taught by yourself the law touching of right conduct, seeking of food, discipline, fruits of discipline, observance, practice, pilgrimage I and measure.

53. Then the Ascetic, the Lord Mahāvīra, himself took into the Order, (down to) himself preached to him the law, saying, "Thus you should walk, beloved of the gods; thus you should go, thus stand, thus sit, thus lie, thus feed yourself, thus speak. Now Prince Moka, hearing from the Ascetic, the Lord Mahāvīra, this pious instruction, duly undertake it, walking, standing (down to) speaking according to his bidding.

54. Now on the very first day when Prince Moka entered the monastic life from the domestic one, at the allotment of sleeping-mats to the Niggaṇṭha Ascetics according to their seniority of passage, to Prince Moka was allotted a sleeping-mat in the vicinity of the deer.

55. Then in the first and latter parts of the night, the Niggaṇṭha Ascetics going out or coming in for lessons, enquiries, revision, or reflection over religious questions, or to answer nature's calls¹ stumble, come against Prince Moka's head, strike against his feet, head, belly or body. Thus during

1. *atthā-* 'the other' the begging of food 'mouth.

2. *amā-* *śīla-* *amā-* 'Pilgrimage' 7. = 'fulfilment of the vows.'

3. *amā-* *śīla-* *amā-* 'Quantity i. e. restriction of food.'

4. *amā-* 'going to stool,' *amā-* 'making water.'

that long night, Prince Meha could not shut his eyes even for a moment.

16. Then the following thought occurred to Prince Meha, "Truly, I am Prince Meha, son of King Snyye by his Queen Ubhigī. As long as I lived a householder's life, the Niggantha Ascetics used to recognise and honour me; but since the time I entered the monastic Order, the Niggantha Ascetics do not recognise or honour me. In addition to that, the Niggantha Ascetics, at night in the first and latter part of it (down to) stumble against me, and I could not shut my eyes even for a moment. It is meet for me, therefore, to-morrow, when the night breaks into day, taking permission of the Ascetic, the Lord Mahāvīra, to lead again a householder's life. With this resolution he passed that night—a copy of hell—with his heart full of sorrow, pain, and agony. The next morning when the night broke into day, he came to the Ascetic, the Lord Mahāvīra (down to) stood waiting on him.

17. Then the Ascetic, the Lord Mahāvīra addressed Prince Meha as 'Maha' and said, "Surely in the first and latter parts of the night, being kicked by the Niggantha Ascetics, who went out or came in for lessons or enquiries (down to) you resolved to lead again a householder's life. Is it really a fact?"

"Yes, sir, it is a fact."

"Truly, Meha, you were in your third birth from this the king of elephants near the foot of the Vagadīha mountain. There, once upon a time, in the time of the hot weather, in the month of Jyeshtha

when the forest-borders were ablaze with the flames of forest-conflagration, and the quarters were filled with smoke thereof, you accompanied by many elephants, were running from one direction to the other, moving like a whirlwind, frightened and terrified.

88. On seeing that forest-conflagration, to you, Māha, occurred the following thought, "I believe I have previously seen somewhere this kind of fire-accident. Then Māha, your lady's¹ being pure, your motives being good, and the *harṣa* that obstructs it being partly nascent and partly ceasing, you gained the memory of your former births. Then you rightly perceived this fact, Māha, viz. "I really observed such a fire-accident in my last birth."

89. Then to you, Māha, occurred the following thought, "It is better for me, now, to form near the foot of the *Vindya*² mountain on the right bank of the great river *Gangā* a big enclosure with my herd for protection against forest-conflagrations. Resolving thus, you formed a big enclosure. Where there was grass, leaf, wood, thorn, creeper, stump or tree, you shook them all thrice, uprooted them with your feet and holding with your trunk, threw them aside.

Then you, Māha, lived at some little distance from that enclosure, enjoying lordship over elephants.

90. Then once upon a time, in the time of the

1. A kind of group connected by the soil which fastens *harṣa* to it.

2. *Śik. Vindhya.*

hot weather, in the month of Jyeshtha when the forest-shrubs were ablaze with the flames of the forest-conflagration produced by a dreadful fire that was caused by the friction of trees, and kindled by the contact of wind, dry grass and leaves, there came towards your enclosure many other lions, tigers, panthers, bears, leopards, jackals and hares, and being stricken with terror of fire, lived together like animals living in the same hole. You also, Meha, lived in that very enclosure along with those many lions (down to) hares, like animals living in the same hole.

61. Then you, Meha, raised your foot to scratch your body therewith. In the meantime, a hare that was pushed aside by other more powerful animals, entered that vacancy left by your foot. After scratching your body, as you wanted to replace your foot on the ground, O Meha, you saw that hare occupying the gap. Through mercy for lives, through mercy for creatures, you kept your foot raised in the air, and did not place it on the ground.

Then through your mercy for lives, Meha, you¹ acquired karmas to be re-born as a human being.

Then after burning the forest for two and a half days, that forest-conflagration ended, stopped, died and was extinguished.

62. Then those many lions (down to) hares, seeing that forest-conflagration dead and extinguish-

1. *stava* The whole chapter is named so after this incident.

ed, were freed from the danger of fire; but being overcome with hunger and thirst came out of that enclosure and ran in every direction.

63. Then you, Moha, worn-out, with your body shattered with old age, and being struck by lightning, fell on the earth within that very enclosure. Then in your body, Moha, arose a sharp pain. Then you Moha, suffered from that sharp pain for three days and nights and thus completing your full age of a hundred years, were re-born in the womb of Queen Dhāriṇī, as a Prince to King Śaṅkya in the city of Bāṇagīra, in the country of Bhārata of this very Jambū continent.

64. Then you Moha, in due order coming out of the womb, passing the childhood and entering on youth, shaving your head in my presence, entered the monastic Order from the domestic one.

65. If you, Moha, born among lower creatures, and unpossessed of the Jewel of Faith, could keep that foot raised in the sky and did not place it on the ground, I wonder, now, Moha, born in a high family endowed with five sense-organs, also possessed of exertion, power, energy, manhood and valour, moreover having entered the Order in my presence, you do not calmly bear, forgive or suffer the collision of the Niggaṭṭha Ascetic going out at night for houses or enquiries.

66. Then hearing and listening this matter from the Ascetic, Lord Mahāvīra, his motives being

1. The account of other two births is omitted here.

good, and his resolutions being praiseworthy, Moha, the friar obtained the memory of his former birth. Then Friar Moha thoroughly realised this fact and hence continued to live among friars.

Then once upon a time, the Ascetic, Lord Mahāvīra, set out to travel about in outer countries.

Then Friar Moha continued to purify himself with diverse mortifications.

Now by this noble and abundant mortification, Friar Moha became withered, wasted, fleshless, bloodless; he grew so that his bones rattled; he became a mere frame of bone and skin, emaciated, overgrown with veins. It was by force of spirit alone that he walked and he halted. He was faint after speaking, in speaking, and before speaking. As smoothly a cart full of coals, or of sticks, or of leafage, goes with a creaking and halts with a creaking, so Friar Moha went with a creaking and halted with a creaking.

57. In these days, at that time, the Ascetic, Lord Mahāvīra arrived in the city of Rāṣṭrāṣṭra.

Now, at night, in the first part of the latter half of it, while Friar Moha was holding a religious vigil, there arose in him the following thought: "Truly I by this noble mortification (down to) halt with a creaking. Therefore, while I have yet within me exertion, work, power, energy, faith, courage and fear of the world, and while my religious preceptor, my religious instructor, the Ascetic Lord Mahāvīra is yet staying here it is better for me, when the night brightens into dawn, taking permission of the Ascetic, Lord Mahāvīra, to take upon myself the

five Great Vows, to ask forgiveness of the Biggestha Ascetic like Geyama etc. and of the nuns, and with Elders of the right sect like Kapa etc. to climb slowly up Mount Vipula, and myself cleaning a skin of earthen blocks dark like a mass of clouds, to wait there without eagerness for death, by wasting away in starvation, renouncing food and drink.

Thus he resolved, and on the morrow, when the night brightened into dawn, he came towards the Ascetic Lord Mahāvīra, thrice walked round him from right to right (down to) stood waiting upon him.

68. Then the Ascetic Lord Mahāvīra said to Friar Mha, "Truly when you, Mha, at night, in the first part of its latter half (down to) resolved to wait without eagerness for death.....renouncing food and drink. Is it truly a fact, Mha?"

"Yes sir it is."

69. Then Friar Mha, being given leave by the Ascetic Lord Mahāvīra, took upon himself the five Great Vows (down to) waited without eagerness for death...renouncing food and drink.

70. Then the reverenced Elders rendered service to Friar Mha without fatigue. Then Friar Mha, having completed the period of friendship for twelve full years, wasted himself away by a month's starvation,¹ withheld from himself sixty meals, made, confusion and retraction, removed his doubts, fell into a trance, and in due course came to his death.

1. As in the preceding section.

71. Thereupon the reverend Yidgas seeing that Friar Meha had come to death, left his body as was wont on affliction. They took his religious equipment¹ and came to the Ascetic Lord Mahāvīra, and said, "Truly, beloved of the gods, your disciple Filar Meha, precious by nature, obedient, getting leave from you, beloved of the gods, (dear to), in due course has come to his death. Here is the religious equipment of Friar Meha, O beloved of the gods.

72. Then the Lord Goyama said to the Ascetic Lord Mahāvīra, "Truly Sir, whither has gone, where has been reborn Friar Meha who in his death-moment has come to death?"

"Truly, Goyama, my disciple Friar Meha has been reborn as a god in the great paradise, Vijaya."

"Sir, whither will this Meha go, whose will he be reborn when he sinks from that gods' world?"

"Goyama, in the country of Mahāvīdaha, he will accomplish his end, become, enlightened, extinguished and will reach an end of all his sorrows."

73. Truly Janbā, this is the matter of the first chapter of the Nīyāgi preached by the Ascetic, Lord Mahāvīra for reproaching one's self.

End of the First Chapter.

The preceptors urge on with sweet and kind words their disciple when ailing somewhere just as Mahāvīra did Friar Meha.

(Chapter I of Vol. I of the *Kūyāgīsamahāśāli*.)

1. Which he himself had laid aside before death.

3. Ascetics and Hermits

1. Now these Yāgyavalki's¹ ascetics living on the banks of the Ganges, as for instance, those who perform *agnihotra*, who lie on earth, who wear robes, who perform sacrifices, who perform *śrāddha*, who carry a bowl, who carry a pitcher of water, who use their teeth as mortar to grind grains with them, who stand in water, who sink in water, who dip in water again and again, who rub their limbs with clay, who live on the right bank only, who live on the left bank only, who blow a conch at meals to invite others, who blow conch at a river's bank, who hunt deer, who kill an elephant to live upon its flesh for a long time,² who keep their staves raised, who sprinkle water in the directions, who clad themselves in bark of trees, who live in water, who live in holes, who live in water,³ who live on the sea-shore, who live at the bottom of trees, who live on water, who live on air, who live on man, who live on roots, who live on bulbs, who live on bark, who live on leaves, who live on flowers, who live on withered roots, bulbs, bark, leaves and flowers, who harden their bodies with frequent baths, who reduce themselves as if roasted on burning coals, in a pan or up to the neck by exposing themselves to five kinds of fire.⁴ They live this life for

1. Six *aranyas*, third *Aranya* or stage of life.

2. Believed to be a sect of the Buddhists.

3. Seems to be a wrong reading.

4. Four fires and the sun.

many years, and afterwards dying in the death-month, are re-born¹ among luminary gods, their period being a yuga increased by a hundred thousand years.

Are they true worshippers?

No, that is not so.

2. The following are the ordained monks² found in cities down to suburbs, as for instance, those who make sacrament, who walk in a peculiar manner causing others to laugh, who talk irreverently, who like masked pleasures, who are accustomed to dancing. Living in this way they lead an ascetic's life for many years, and afterwards, neither confessing their sin nor retracting therefrom, they die in the death-month, and are reborn as gods among the pleasure-loving gods in the Schemma region of the East. There is their course, and there is their stay. The next are the same except that their period is a yuga increased by a hundred thousand years.

3. The following are the wandering ascetics³ found in cities down to suburbs, as for instance, the followers of the Śākhya doctrine, the followers of the Yoga doctrine, the followers of Kapila, the followers of Śhrīga, Hanusa, Paramahansa, Bahubhāsa, Kāśyapa, devotees of Kṛishṇa. Among them eight are the Brahman ascetics viz. Kapila, Kara-

1. The gods and devas of hell are not born like mortals. They simply rise into their conditions—the gods on soft couches while devas of hell in narrow rooms which they bend open.

2. They mean by being in new Brahmanic school.

3. The fourth āśrama or order of religious life.

Kaṇḍa, Anubhūḍa, Purāṇa ; Kāṇḍa, Dhṛtyāga, Dharma-
gita and Nīraya. Among them these are eight
Ichātriya āśrama viz. Śīlā, Sankhā, Naggā, Bhag-
gā : Vīdha, Bīṇāyā, Kīṇa Bāṇa and Bala.

4. Now these āśrama fully understood, went
through, retained and guarded the four Vedas: the
Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda—with
Pitṛas as a fifth and the Righeṇu as a sixth
Veda—together with their Āṅga and Upaṅga,
and the Itihāsa ; they knew the six Āṅga, were
proficient in the doctrine of sixty categories, and
well grounded in arithmetic, in phonetics, econom-
ical, grammar, metrics, etymology and astronomy,
and in many other Brahmanical and monastic sci-
ences besides.

5. Now these āśrama used to preach, declare,
and profess the law of dharma, the law of cleanliness
and of ablutions at holy places. Whatever is unclean
about us will be purified when cleansed by water and
earth. Thus becoming pure, pious, neat and clean
we will reach heaven without any hindrance having
our souls purified by a bath in water.

6. It is not allowed to these āśrama to take
a well, tank, stream, reservoir, lotus-pond, lakes of
various kinds, or sea except in making a journey.
It is not allowed to travel mounted on a cart or
(down to) a car.

7. It is not allowed to these āśrama to see
entertainments given by actors or bands. It is not
allowed to these āśrama to press against, to push,
to pull, to rub or to uproot vegetables.

8. It is not allowed to these ascetics to commit needless sin by repeating tales about women, food, country or kings.

9. It is not allowed to these ascetics to carry utensils made of iron, tin, copper, steel, lead, silver, gold or any other costly substance, but only stoneware made of dry ground, wood or clay.

10. It is not allowed to these ascetics to wear chains made of iron, tin (down to) or of other costly substance.

11. It is not allowed to these ascetics to wear robes dyed in various colours except a pair dyed in red earth.

It is not allowed to these ascetics to wear hairs, half-hairs, single string, string of pearls, string of golden beads, string of gems, wreath, necklaces, falling tiring, three-stringed wreath, loin-string, toe finger-rings, armlets, bangles, upper armlets and arm-jewels, ear rings, diadem, or chest-jewel, but only a single copper ring.

It is not allowed to these ascetics to besmear their body with the paste of agara, saffron or sandal except with clay from the Ganges river only.

12. It is allowed to these ascetics to accept a *Nigodha* *Prasada* of water—that too flowing and not stagnant, that too tranquil and not muddy; that too given and not ungiven, that too for drinking and not for the sake of washing hands, feet, spoons and ladles or for bathing. It is allowed to these ascetics to accept a *Nigodha* *Half-Aghana* of water—that

too flowing and not stagnant, that too given and not ungiven ; that too for the sake of washing hands, feet, spoons or bottles and not for drinking or bathing.

13. These ascetics following on this path pass a course of many years. After passing the course of many years and dying in the death-moment, they are re-born as gods in the *Brahmaloka* region. There is their course, and their stay there has been preached as ten *Sāgaras*. The rest is the same.

14. In those days, at that time, in the time of the summer season, in the month of *Jyeshtha*, seven hundred disciples of *Ambede*, the *Ascetic*, set out along either bank of the great river *Gange*, on a journey from the city of *Kampalāpura* to the city of *Purīmandā*.

15. Then these ascetics who had entered some unknown foreign country in that vast desert finding no villages or means to come out ran short of the water which they had previously taken being consumed gradually.

16. Then these ascetics, running short of water, wandering about through thirst and not finding any giver of water addressed one another and said, "Truly, beloved of the Gods, the water, taken previously by us who have reached some unknown foreign country in this villageless desert has been consumed. It is better for us, therefore O beloved of the Gods, to make a search in all directions for a giver of water in this villageless desert." With these words they promised each other to do so, and made a search in all directions for, a giver of water in

that villageless desert but not finding any giver of water, they summoned one another a second time.

17. Summoning each other they said, "Here, O beloved of the Gods, there is no water-giver. Now it is not allowed to us to accept or partake of a thing unoffered. Let us not, therefore, accept or partake of anything unoffered even in this time of emergency lest the result of our penance be destroyed. It is better for us, therefore, O beloved of the Gods to lay aside our stores, bowls, courtesies of *Udrikshā*, earthen vessels, seats, six-mouthed vessels, axes, torii, rings, umbrellas, shoes, wooden slippers and mineral coloured robes, and bathing in the great river Ganga, and spreading beds of sand to wait without eagerness for death in the *Pieraganaga* posture, thus wasting ourselves in starvation by renouncing food and drink. With these words they promised one another to do so, and leaving aside their stores etc., bathed in the great river Ganga and spread beds of sand.

18. Ascending the beds of sand, turning their faces to the east, sitting in a squatting posture¹, and bringing the palms of the hands to their forehead said, "Homage be to the Arhats, (down to) who have attained salvation, homage to the venerable Lord Mahavira (down to) who desired to attain salvation homage to Asvaka, the Ascetic, our religious teacher

¹ 1. *Samapadyasita*, glossed as *padmasana*, which in Yogic texts is a posture in which the devotee squats on the ground with legs folded, the right leg being on the left thigh, and vice versa, while the eyes are fixed on the top of the nose. The position of the arms varies. Barnett, p. 126.

and preceptor. Already in the presence of Ambada, he Ascetic, we have renounced for all our life gross injury to living beings, false speech and telling of things not given, all sexual intercourse, gross possession of goods. Now in the presence of the ascetic Lord Mahārāja we renounce for all our life, all injury to living beings down to all possession of goods, all wrath, pride, deceit, avarice, flattery, hatred, quarrel, slander, talebearing, accusing others, displeasure and pleasure, sting of false vision and every unworthy act.

We renounce for all our life the four kinds of food, drink, sweets and delicacies. Even this body of ours which was agreeable, lovely, dear, handsome, acceptable, strong, trustworthy, esteemed, honoured, supported, and like to a basket of treasures, and of which we took care that cold, heat, hunger, thirst, snakes, thieves, gods, mosquitoes, various kinds of diseases and sicknesses arising from defects of wind, gall, or the combined humour, and sufferings and variations may not afflict it, we do till our last breath surrender. So they waited in the pāṭhaṅga posture without eagerness for death, wasting themselves in starvation by renouncing food and drink.

19. Then these ascetics missed many meals by fasting, made confusion and retrocession, fell into a trance, and in due Course coming to their death, were reborn as gods in the Bhambhūbhya region. There in their course, and their stay there has been declared as ten Nigrovanas. They were the true worshippers for the Future. (Citrakūṭa Sūtra § 33).

4. Prosecution of One's Object.

S. D. E. S. VOL. XXII, p. 15.

Quality is the seat of the root, and the seat of the root is quality¹. He who longs for qualities, is overcome by great pain and he is careless². For he thinks: I have to provide for a mother, for a father for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances³, for different kinds of property, profit, meals and clothes. Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon those injurious doings. (1) Doing so, the life of some mortals which by destiny would have been long is shortened. For when with the deterioration of the perception of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of the decline of life, they often⁴ a time produce damage. Or his kinsmen with whom he lives together will, after a time, first grumble at him, and he will afterwards grumble at them. They cannot help them or protect them, nor, cannot they help them or protect them. (2) He is not fit for hilarity, playing, pleasure, ^{and} them. Therefore, ah! proceeding to pilgrimage, and

1. i. e. in the qualities of the external things lies the primary cause of the disease, etc., etc.; the qualities produce sin, and sinfulness makes us apt to enjoy the qualities.

2. i. e. gives way to love, hate, etc.

3. *Samānyas*. The commentators explain this word as acquaintances or one who is recommended to one.

4. i. e. when failing perceptions.

thinking that the present moment is favourable for such intentions¹, he should be steadfast and not, even for an hour, carelessly conduct himself. His youth, his age, his life fade away.

A man who carelessly conducts himself, who killing, eating, striking, destroying, passing away, frightening living beings resolves to do what has not been done by any one—him, his relatives with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee, nor canst thou help them or protect them (3).

Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself. Then after a time, he falls in sickness; those with whom he lives together will first leave him, and he will afterwards leave them. They can not help thee or protect thee, nor canst thou help them or protect them (4).

Knowing pain and pleasure in all their variety, and seeing his life not yet decline, a wise man should know that to be the proper moment for entering a religious life; while the perceptions of his ear, eye, organs of smelling, tasting, touching are not yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute² the real end of his soul³. Thus I say.

Ashtavarga, Vol I, Chap. I, lesson L

1. i. e. 'the present life', for the birth in *Arpachshad* and is a matter hardly in doubt to obtain in that *Samaya*.

2. *Pratyeka*, singly with regard to the living beings.

3. *Samskarmangala* (the law is taken by the commentators for the second person, which always occurs before the being, but nowhere else. I think it belongs to the law, and stands for as still now 'that'.

4. For, control.

5. Sensual Pleasures.

S. B. E. S. VOL. XXII, p. 21.

Then, after a time, he falls in sickness; those with which he lives together, first grumble at him, and he afterwards grumbles at them. But they cannot help him or protect him, nor canst thou help them or protect them. (1)

Knowing pleasure and pain separately, they trouble themselves about the enjoyment of the external objects. For some men in this world have such a character that they will desire to enjoy their portion, whether it be large or small in the three ways. Then, at one time, it will be sufficiently large, with many resources. Then, at another time, his heirs divide it, or those who have no living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool, doing cruel acts, comes ignorantly to grief. (2)

Wisely reject hope and desire, and extracting that there, *i. e.* pleasure, thou shalt not rightly."

* People who are enveloped by delusion do not understand this: he who gathers wealth will, perhaps, not have the benefit of it.

The world is greatly troubled by women. They,

1. The meaning seems to be. If people do not know that pleasure and pain are the result of their own works, etc.

2. The commentators give an explanation of what is meant by 'the three ways.'

3. *and we are left with some a trifling pain.*

our men, Barnaboth, say, 'these are the vessels of happiness!' But this leads them to pain, to delusion, to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law. (3).

Thus speaks the hero: "Be careful against this great delusion; the clever one should have done with carelessness by considering death in tranquility, and that the nature of which is decay, viz. the body; these pleasures, look! will not satisfy thee. Therefore have done with them! Sage, look! this is the great danger, it should overcome none whomsoever. He is called a hero who is not vexed by the hardships caused by control. He should not be angry because the householder gives him little. If turned off, he should go. Thou should conform to the conduct of the sage." Thus I say. (4).

(*Myrörunga*, Vol. I, Chap. II, Lesson IV.)

6. The Death Called Ittara.

S. B. R. S. VOL. XXII. P. 71.

If this thought occurs to a monk: 'I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food; regularly reducing his food, and diminishing his sin, 'he should take proper care of his body, being immovable like a banyan; asserting himself he diminishes his body'. (3).

Entering a village, or a met-free town, or a town with an earth-wall, or a town with a small wall, or an isolated town, or a large town, or a met-town, or a mine, or a hermitage, or the halting-places of processions, or caravans or a capital¹—a monk should beg for straw; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, nor seeds, nor sprouts, nor dew, nor water, nor ants, nor mites, nor waterdrops, nor wind, nor cobwebs.—he should spread the straw on it. Then

1. There is no *śālistavāṭa* in this sentence, nor any word which could supply its place. The old *Jaṇa* authors were so accustomed to surround their meaning with cautions and exceptions, not to fortify it with a mass of parentheticals, that they sometimes, apparently, forget to express the verb, especially when they make use of fragments of old verses, as in the present case.

2. This is one of the most frequent groups or identical passages which form a rather questionable ornament of the *Sūtra* style. See e. g. 2 p. 71.

he should there and then effect the dignous death called *Uttara*. (4)

This is the truth; speaking truth, free from passion, crossing the *Samsara*, shelling irrevolutions, knowing all truth and not being known, leaving this frail body, overcoming all sorts of pains and troubles through trust in this religion, he accomplishes this fearful religious death. Even then he will in due time put an end to existence. This has been adapted by many who were free from delusion; it is good, wholesome, proper, testifying, meritorious. Thus I say.

(*Ayiranga*, Vol. I, Chap. VII, Lesson VI.)

1. *Atira-Prana* or *ayiranga* consists in starving oneself, while keeping within a limited space. A religious death is usually permitted only to those who have during twenty years undergone preparatory penance, consisting chiefly in prolonged periods of fasting. The scholars say that in our case, the *Uttara* is not enjoined for such persons who can no longer sustain austerities; but they should act as if they were to commit the *Uttara* *vidhi*, hoping that in five or six days the *vidhava* would leave them, in which case they are to return to their former life. But if they should not get better but die, it is all for the best.

7. Injury to Life

1. The Jains have declared in this book that injury to life is of five kinds, viz. killing, falsehood, taking what is not given, uncharity and possession of goods.

The first door to sin has been declared by the Jinas to be injury to life which in itself is sinful, fierce, fearful, mean and ignoble. It has the following thirty secondary names. (1) injury to life (2) separation from the body (3) faithlessness (4) killing in various ways (5) an improper act (6) murder (13) death¹, (14) uncharity², (30) abuse of virtuous. Such like are the thirty names.

2. Now those commit it who are sinful, untrained, uncontrolled, given to causing pain to others, and prejudiced against various kinds of movable and immovable creatures.

Thus sinfully inclined persons commit injury to life. Taking delight in tales about injury to life, they are pleased after committing sin. Not knowing the multifarious retributive development of that sin, they (i. e. sinners) prolong their existence in hell or among lower creatures which is extremely dreadful, incessantly pain-giving, and full of many troubles lasting for a considerable time.

3. At the completion of their age, and falling from this world of men, they are reborn in great

1. The intermediate ones have been left out.

2. Unrestrained of sense-organs and of the mind is the chief source of sin.

bells of terrible aspect. There within a multitude, they develop a body deformed, disgusting and having no bones, viscera, nails or hair. On fully developing their five senses, they experience dreadful and severe pain of many kinds, to wit ; to be boiled or cooked in pans and big cauldrons, to be baked on baking plates, to be fried in a furnace, to be beaten in an iron-pan, to be split, to be torn asunder, to be beaten with hundreds of sticks, to be pierced by the edge of a spike, and so forth.

4. There in hell, the hell-born sinners, being frightened and terrified by Yama's servants, make cries, i.e. " Master, brother, father, papa, long-lived one. Leave me. I am dying. I am weak and afflicted with disease. Why are you ever so harsh and unkind ? Do not strike me. Allow me rest for a moment. Be gracious. Do not be angry. I am greatly tired. Leave my neck. I die oppressed by thirst. Give me water. "

Saying, " Well, then, drink this clear cold water, the hell-keepers take melted lead in vessels and offer it to him (the sinner of hell) in his joined hands. Seeing this, they (hell-born) with their limbs shivering from fear, and with their eyes filled with drops of tears, pitifully cry out : " Our thirst is gone," and looking into sky, having no protection, refuge, helper, or relative, and being bereft of all kith and kin, they run away like deer stupified with fear. Some of the manifold servants of Yama forcibly take hold of the fleeing hell-born, and opening their mouth with long-rods, pour down

laughing by the gurgling melted lead into it. Being burnt with it, they scream fearfully and horribly, and groan like pigeons.

Moreover, the angry hell-keepers' orders "Hold, walk, back, tear, break, out, divide, dig up, strike again, strike severely, throw, push, pull. Why don't you speak? Remember your sinful evil deeds," and so forth produce a great and loud tumult which mixed with echoes is always fearful to the hell-beans. There in hell one hears, like the noise of a great city on fire—the harsh cries of the hell-beans tortured with various tortures, viz., the sword-forest¹, the grass-forest², stones discharged from machines, surface covered with pins, cold lake, the Yaguchi³ stream gurgling with melted lead, red-hot⁴ sand, yoking to ears on a theory difficult road, and walking and dragging on a path paved with hot iron.

They constantly inflict injury to each other with such like weapons, viz., hammer, marmuchi, awl, club, plough, moon, pestle, disc, lance, arrow, spear, stick, whip etc.

Then with their heads and feet crushed, they "crying, fleeing, falling, wandering, and burning with remorse, suffer such like pains. After retreating from thence (i. e. hell) at the expiry of their period, many go to the shade of lower existences and there

1. Where sword-like sharp and cutting leaves constantly fall from trees.

2. With blades of grass hard and stout.

3. The Yaguchi stream of hell is popularly believed to be full of pus and blood.

4. *agwa* *akishi* *agwa* is a red flower, hence *akishi* *agwa* red-hot sand.

they wander for a *sankhyaya* period undergoing births and deaths full of sharp pain. In this way the souls engaged in injury to life wander in the dreadful *Samudra* for an infinite time. Those who returning from hell, somehow or other attain manhood are also unfortunate as they are often found deformed in appearance, hump-backed, bent-bodied, low statured, deaf, one-eyed, deformed-headed, crippled, mutilated, dumb, stammering, blind, and afflicted with diseases and sicknesses. Thus the sinners wandering in hells, among lower creatures and among men suffer infinite pains.

8. This is the result of injury to life. It extends to both this and the next world. It has little pleasure but much pain. It is unpleasant and is borne in hundreds of years. There is no release from it, but by suffering it. So has been said by the *Jina*, descendant of the *Naga* dynasty, great in soul and having the excellent name of *Vira*. He has described the retrospective development of injury to life.

(First door of the *Pankhadgaraga sutta*.)

8. The Path

S. B. E. 8., VOL. XLV p. 210.

1. What is the Path that has been preached by the wise Brâhmanas (v. Mahâvîra), having correctly entered upon which path a man crosses the flood of Samsâra which is difficult to pass ?

2. O monk and great sage, tell us this best path which leads to liberation from all misery, as you know it!

3. Tell us how we should describe that path, if somebody, a god or a man, should ask us about it!

4. If somebody, a god or a man, ask you about it, tell them the truth about the path. Listen to me !

5. The very difficult path explained by the Kîşkyapa¹, following which some men from this earth have formerly passed over the Samsâra like traders over the ocean, pass over it even now, and will pass over it in future ; this path which I have learned, I shall explain in due order ; men, listen to me !

6. Earth-lives are individual beings, so are water-lives, and wind-lives ; grass, trees, earth.

7. And the remaining, (viz.) the movable beings ; thus are enumerated the six classes of living beings ; these are all the living beings ; there are no more besides.

¹ The word *Brâhmanas* (*Mahâvîra*) is here, as in many other passages, a mere honorific title which could be rendered by *great*.

² Belonging to the Kîşkyapa gôtra is Lord Mahāvīra.

9. A wise man should study them with all means of philosophical research. All beings have pains ; therefore one should not kill them.

10. That is the quintessence of wisdom ; not to kill anything. Know this to be the legitimate conclusion from the principle of the 'reciprocity' with regard to non-killing.

11. He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the *Kirveda*, which consists in peace.

12. Master of his senses and avoiding wrong, he should do no harm to anybody, neither by thoughts, nor words, nor acts.

13. A wise man who restrains his senses and possesses great knowledge, should accept such things as are freely given him, being always untroubled with regard to the accepting of alms, and abstaining from what he is forbidden to accept.

14. A true monk should not accept such food and drink as has been especially prepared for him along with slaughter of living beings.

15. He should not partake of a meal which consists but a particle of forbidden¹ food ; this is the law of him who is rich in content. Whoever food a monk suspects to be impure, he may not eat.

16. A man who guards his soul and subdues his senses, should never consent to anybody killing

1 This is the meaning of the phrase given in *Itihasa*

beings—in towns and villages *never will occur*, which place the faithful in a dilemma¹.

17. Hearing the talk of people, one should not say, 'this is a good action,' nor this is a bad action.' For there is an objection to either answer.

18. He should not say that it is meritorious, because he ought to save those beings, whether they move or not, which are killed there for the sake of making a gift.

19. Nor should he say that it is not meritorious, because he would then prevent those for whose sake the food and drink in question is prepared, to get their due.

20. Those who praise the gift are accessory² to the killing of beings; those who forbid it, deprive others of the means of subsistence.

21. Those, however, who give neither answer, viz. that it is meritorious, or is not so, do not expose themselves to guilt, and will reach Beatitude.

22. Knowing that Beatitude is the best thing at the moment among the others, a sage always restrained and withholding his senses brings about Beatitude.

23. A piece *man*³ shows an island to the beings which are carried away *by the flood of the*

1. When well-meaning people seek a well, offer a sacrifice, or feed persons, etc.,

2. Literally, wish.

3. The commentators connect *śīla* as adjective with *dharm*, and supply *Virūdhakara*, etc., as subject.

Samudra and suffer for their deeds. This place of safety has been proclaimed (by the Tirthakaras).

24. He who guards his soul, subdues his senses, puts a stop to the current of the *Samsara* and is free from *Asuras*, is entitled to expand the pure, complete, unparalleled Law.

25. Those who do not know this Law, are not awakened, though they fancy themselves awakened; believing themselves awakened they are beyond the boundary of right faith.

26. Eating seeds and drinking cold water¹ and what has been especially prepared for them, they enter upon meditation, but are ignorant of the truth, and do not possess consciousness.

27,28. As *ghorakas*, *herons*, *ospreys*, *cormorants*, and *phalaropes* meditate upon capturing fish, which is a sinful and very low meditation, so some heretical, unworthy *Samnyasas* contemplate the pursuit of pleasures; they are sinful and very low like *herons*.

29. Here some weak-minded persons, shunning the pure path, enter upon a wrong path. They thereby will go to misery and destruction.

30,31. As a blind-born man getting into a leaky boat wants to reach the shore, but is drowned during the passage; so some unworthy, heretical *Samnyasas*, having got into the full current of the *Samsara*, will incur great danger.

32. Not knowing this Law which has been

1. *Janaka made sandals for Jada-yamuni. शीतले*

predominant by the *Kāyapa*, and cross the doubtful current of the *Samāra* and wanders about intent on the benefit of his soul.

33. Indifferent to worldly objects, a man should wander about treating all creatures in the world so as he himself would be treated.

34. A wise man knowing and renouncing excessive pride and deceit, is about giving up all concern of worldly existence, brings about his liberation.

35. He requires good qualities, leaves off bad qualities; a monk who rigorously practicesusteritas, avoids anger and pride.

36. The *Bodhisattvas*^{*} that were, and the *Buddhas* that will be, they as it were have Peace on their foundation, even as all things have the earth for their foundation.

37. And if any accidents whatever befall him who has gained that foundation, he will not be overpowered by them as a mountain by the storm.

38. A restrained, very learned, and wise monk should accept such alms as are freely given him, being free from passions and willing for him and This is the teaching of the *Kertala*.

(*Sāyagadāṅga Vol. I, Chapter XI*).

* These *Bodhis* is a synonym for *Tirthakaras*.

9. Death Foolish and Wise.

A. B. K. S., VOL. XLV., p. 70.

1. In this ocean of life with its currents ever-
 breaking difficult to cross, one man has reached the
 opposite shore, one wise man has given an answer to
 the following question.

2. These two ways of life ending with death
 have been declared. death with one's will and
 death against one's will.

3. Death against one's will is that of igno-
 rant men, and it happens to the same individual many
 times. Death with one's will is that of wise men
 and at best it happens but once.

4. Mahivira has thus described the first kind
 in which an ignorant man, being attached to plea-
 sures, does very cruel actions.

5. A man attached to pleasures and amusements
 will be caught in the trap of death. He thinks:
 "I never saw the next world, but I have seen
 with my own eyes the pleasures of this life."

6. The pleasures of this life are as if were in
 your hand, but the future one's are uncertain.
 Who knows whether there is a next world or not?

7. The fool boasts: "I shall have the company"

1. 'Yat' is the case of a Kuruks. Other sages has seen
 or sight first before reaching nullity.

2. *sañjñā* (Skt. *sañjñā*), doubtful as regards the time when
 they will be enjoyed.

3. i.e., I shall do as people generally do, i.e., enjoy plea-
 sures.

of *good men*.¹ But by his love of pleasures and amusements he will come to grief.

8. Then he begins to act cruelly against movable and immovable beings, and he kills living beings with a purpose or without.

9. An ignorant man kills, lies, deceives, calumniates, discredits, drinks liquor, and eats meat, thinking this is the right thing to do.

10. Overbearing in acts and words, desirous for wealth and women, he accumulates sin in two ways, just as a young snake gathers dust both *in and in its body*.

11. Then he suffers ill and is attacked by disease; and he is in dread of the next world when he reflects on his deeds.

12. I have heard of the places in hell, and of the destination of the slayer, where the fools who do cruel deeds will suffer violently.

13. Then going to the place where he is to be born again according to his deeds, he feels remorse, as I have heard from my teacher.

14, 15. As a charioteer, who against his better judgment leaves the smooth highway and gets on a rugged road, repairs when the axle breaks; so the fool, who transgresses the Law and embraces unrighteousness, repairs in the hour of death, like the charioteer near the broken axle.

16. Then when death comes at last, the fool trembles in fear; he dies the death against such

1. *sin*. By his acts and thoughts.

will', Jannay lost his chance like a gambler vanquished by Kali.

17. Thus has been explained the fools' 'death against one's will', now hear from me the wise men's 'death with one's will'!

18. Full of peace and without injury to any one is, as I have heard from my teachers, the death of the virtuous who control themselves and subdue their senses.

19. Such a death does not fall to the lot of every man, nor of every householder; for the morality of householders is of various character and that of monks is not always good throughout.

20. Some householders are superior to some monks in self-control; but the ascetic was superior to all householders in self-control.

21. Back and skin of a goat, nakedness, tinted hair, baldness—these outward tokens will not save a sinful ascetic.

22. A sinner, though he be a mendicant /vīra, will not escape hell; but a pious man, whether monk or householder, ascends to heaven.

23. A faithful man should practise the rules of conduct for householders, he should never neglect

1 *dharmāḥ* *gaurāḥ* (*śāstrāḥ* *gaurāḥ*)—the *dharmas* according to *Śaṅkara* is, Gen. Sing., it is here used in juxtaposition with a word in Gen. Plur. Such an irregularity would of course be impossible in classical Prakrit, but the authors of metrical Jaina texts take such liberties with grammar that we must put up with any faulty expression, though it would be easy to correct it by a conjecture.

2 *āyasa* *śarīra*, literally, touch with his body.

the Pancha Sapt¹ is both fortnights, not even for a single night.

34. When under such discipline he lives proudly even as a householder, he will be quitting flesh and bones, chase the world of the Yeksha.

35. Now emancipated monk will become one of the two : either one free from all misery or a god of great power.

36-38. To the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious gods dwell who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such go those who are trained in self-control and penance, monks or householders, who have obtained liberation by abstinence of passion.

39. Having heard this from the venerable men who control themselves and subdue their senses, the virtuous and the learned do not tremble in the hour of death.

40. A wise man having weighed both *roads of death* and chosen the better one taught in the Law of Compassion, will become calm through patience, with an undisturbed mind at the time of death.

41. When the right time to prepare for death has arrived, a faithful monk should in the presence

1. Pancha of the Jaina corresponds to *Upanishads* of the Buddhist. See a p.

2. Literally, skin and joints

of his teacher suppress all emotions of fear or joy and wait for the dissolution of his body.

32. When the time for quitting the body has come, a sage does the 'death with one's will,' according to one of the three methods.¹

(*Uttaraśloka* Chap. 9 F.)

1. These three methods are (1) *śrāvastvā*, (2) *gṛhastvā* (3) *śāntastvā* : i. e. (1) suicide by rejecting food and drink, (2) the restrictions of the motions of the muscles for suicide to a limited space, (3) remaining motionless like a felled tree. They are fully described in the *Āśhraya Sūtra*, Vol. I chap. 1. See S. E. S. Vol. XXII, p. 75 f.

10. The Duties of a Monk

S. R. E. S., XLV p. 324.

1. He who has given up all worldly ties and is instructed in our creed, should practise chastity, exerting himself; obeying the commands of his teacher he should make himself well acquainted with the conduct; a clever monk should avoid carelessness.

2. As birds of prey, e.g. Phalacrocorax, carry off a fluttering young bird whose wings are not yet grown when it attempts to fly from the nest, but is not able to do so,¹ because it is too young and its wings are not yet grown;

3. Just as they carry off a young bird whose wings are not yet grown, so many unprincipled men will seduce a novice who has not yet mastered the Law, thinking that they can get him in their power, when they have made him leave the Gaccha.²

4. A good man should long to live with his teacher in order to perform his duties,³ knowing that he who does not live with his teacher will not put an end to his mundane existence. Making manifest the conduct of the virtuous, an intelligent monk should not leave the company of his teacher.

1. *stronger* cf. *he is even—he could not do*.

2. "Therefore while I am living I follow in the foot of the interpretation of the commentators. But I think that instead of *stronger* we should read, as in the preceding verse, *stronger* and translate: 'Following himself with an unbroken *stronger*?' though he be still weak in strength, *stronger*?' Jacob."

3. *stronger*.

5. A monk who complies with the rules for Yama¹ as regards postures, lying down, sitting, and exertion,—who is thoroughly acquainted with the Samāhis and Guphis, should in teaching others explain each single point of conduct.

6. Whether he hears pleasant sounds or dreadful one's he should not allow himself to be influenced by them, and preserve in control; nor should a monk be sleepy or careless, but by every means he should get rid of doubt.

7. If admonished by a young or an old monk, by one above him or one of equal age, he should not retort against him², being perfectly free from passion; for one who is (as it were) carried away (by the stream of the Samāhis) will not get to the opposite shore.

8. (He should not become angry) if (doing³ anything wrong) his own creed is quoted against him by a heretic, or if he is corrected by (somebody else) be he young or old, or by a female slave engaged in low work or carrying a jar, or by some householder.

9. He should not be angry with them nor do them any harm, nor say a single hard word to them, but he should promise not to commit the same sin again: for that is better than to do wrong.

10. As to one who has lost his way in the

1. gūgghā

2. *not necessarily jallorah*. I translate according to the commentators, as I am unable to understand the words in the text. *Jasah*

wood, others who have not (show us, thus come) touch the path which is salutary to men. Therefore (he should think,) this is for my good that those who know put me right.

11. Now he who has lost his way should treat with all honesty him who has not. This simile has been explained by the Prophet. Having learned what is right one should practice it.

12. As a guide in a dark night does not find the way since he cannot see it; but recognises the way when it has become light by the rising of the sun.

13. So a novice who has not mastered the Law, does not know the Law, not being awakened; but afterwards he knows it well through the words of the Nuns, as with his eye (the wanderer sees the way) after sunrise.

14. Always restrained with regard to movable and immovable things which are on high, below, and on earth, (a monk) should wander about entertaining no hostile thoughts (towards them) and being steadfast (in control).

15. At the right time he may put a question about living beings to a well-conducted (monk), who will explain the conduct of the virtuous; and what he hears he should follow and treasure up in his heart, thinking that it is the doctrine of the Kevallins.

16. Living in this (company of the teacher) and protecting (himself or other beings) in the three

ways (viz. in thoughts, words, and acts), he (gains) peace and the satisfaction (of mind) as they say. Thus speak those who know the three worlds, and they do not again commit faults :

17. A monk by hearing the desired Truth gains bright ideas and becomes a clever (teacher) ; desiring the highest good and practicing austerity and silence, he will obtain dual liberation (living as) pure (food).

18. Those who having investigated the Law expound it, are awakened and put an end to mundane existence ; able to liberate both (themselves and others), they answer the well-deliberated questions.

19. He does not conceal (the truth) nor feign it ; he should not indulge his pride and (desire for) fame ; being wise he should not joke, nor pronounce benedictions.

20. Averse to injury of living beings, he does not disgrace his calling¹ by the use of spells ; a good man does not desire anything from other people, and he does not give attention to heretical doctrines.

21. He who correctly knows the sacred texts, who practices austerity, who understands all details of the Law, who is an authentic interpreter, clever, and learned—such a man is competent to explain the entire creed.

(Sūpyadharma, Vol. I, Chapter XIV.)

1. See explained by the Jacobi

11. Trials and Persecutions

A. B. E. S., VOL. XLV, p. 281.

1. A man believes himself a hero so long as he does not behold the foe, as did Sisupala, before he beheld the valorously-fighting, great warrior¹.

2. They go forward to the head of the battle; but when the fight has begun the mother will not recognize her son, and he will be mangled by his foe.

3. So a novice, who as yet has not suffered pains and is not yet used to a mendicant's life, believes himself a hero till he practices austerity².

4. When during the winter they suffer from cold and draughts, the weak become disheartened like Kshatriyas who have lost their kingdom.

5. When they suffer from the heat of summer, and are thirsty, the weak become disheartened like fish in shallow water.

6. It is painful never to take anything but what is freely given, and begging is a hard task. Common people say that (monks become monks) because they will not work and are wretched.

7. Weak men who are unable (to bear) these insults in villages or towns, become disheartened like cowards in the battle.

8. Perchance a snarling dog will bite a hungry

1. The Krishna Krishna's victory over Sisupala is told in the Mahabharata. It forms the subject of Bhagya's famous poem, *Sisupalavada*.

2. *Lohavivartanam* v. v. Canto (Sisupala-vad)

monk ; in that case the weak will become disheartened like animals burnt by fire.

9. Some who hate (the monks) revile them : "Those who lead such a miserable life (as monks do), alone but (for their sins in a former life)."

10. Some call them names, as. "wicked, lowest of beggars, baldhead, scabby, filthy, nasty."

11. Those who behave in this way and do not know better, go from darkness to utter darkness, being fools and shrouded in delusion.

12. When bitten by flies and gnats, and unable (to bear) the pricking of gnats, (they will begin to doubt), "I have not seen the next world, all may end with death !"

13. Some weak men who suffer from the plucking of hair, and who are unable to preserve their chastity, will become disheartened like fish transfixed by a spear.

14. Some low people who lead a life of iniquity, and entertain heretical opinions, being subject to love and hatred, injure a monk.

15. Some fools in outlying countries take a pious monk for a spy or a thief, bind him and insult him with angry words.

16. A weak monk being hurt with a stick or a fist or a fruit, remembers his (kind) relations, just as a woman who in a passion has left (her husband and house).

17. All these hardships are difficult to bear; the weak return to their home when they cannot bear them, like elephants covered with arrows (break down).

(Sāyagadanga, Vol I, Chap III, Lesson I.)

12. Citra and Sambhūta¹

S. B. E. S., VOL. XLV, pp. 26 ff.

1. 2. Being contemptuously treated for the sake of his birth as a Cāyāśa Sambhūta took, in Hastinapura, the sinful resolution to become a universal monarch in some later birth; descending from the heavenly region Padmaguṇa, he was born of Cakrapā in Kāmpilya as Bṛhaspati; Citra, however, was born in the town Purastatila in the great family of a merchant, when he had heard the Law, he entered the order.

3. In the town Kāmpilya, both Sambhūta and Citra as they were called in a former birth met again and told each other the curses they had realized for their good and bad actions.

4. The universal monarch Bṛhaspatiśā, the powerful and glorious king, respectfully addressed the following words to him who had been his brother in a former birth.

5. We were brothers once, kind to each other, loving each other, wishing well to each other.

6. We were slaves in the country of the Dandakas, then antelope on the mount Kāleśvara,

1. The stories about Citra and Sambhūta and the fate they underwent in many births are common to Brahman, Jaina, and Buddhist. The whole subject has been exhaustively dealt with by Prof. Kernan in two learned papers (German) in the Vienna Oriental Journal, Vol. V pp. 111ff and Vol. VI pp. 1ff, where the text of the Pāli text of Chapters XIII and XIV together with a German translation is published.

then go on the shore of Matsya and Soudaga in the land of Kasi.

7. 'And we were gods having great power in the regions of the gods. This is our sixth birth, in which we are separated from each other.'

8. 'Karma is produced by sinful thoughts, and you have entertained them, O king; it is by the influence of this karma that we were separated.'

9. 'I had done actions derived from truth and purity, and now I enjoy their effect: is this also true in your case, Citra?'

10. 'Every good deed will bear its fruit to man; there is no escape from the effect of one's actions. Through riches and the highest pleasures my soul has got the reward for its virtues.'

11. 'Know, Samkhita, that you have got the reward of your virtues in the shape of great wealth and prosperity; but know, O king, that is just so with Citra; he also obtained prosperity and splendour.

12. 'A song of deep meaning condensed in words has been repeated in the midst of a crowd, sharing lewd which monks of piety and virtues exert themselves in this religion: I have become a Samaspa.'

13. 'Renowned are my beautiful palaces Ucca, Udaya, Mahā, Kalka and Bāhika: this house, full of treasures and containing the finest products of the Panchāla, O Citra, regard it as your own.'

14. 'Surround yourself with women who dance, and sing, and make music: enjoy these pleasures, O monk; I deem renunciation a hard thing.'

14. As the virtuous Qitra, for old friendship's sake, loved the king who was attached to sensual pleasures, and as he had at heart his welfare, he spoke to him the following words :

15. " All singing is but prattle, all dancing is but mocking, all amusements are but a burden, all pleasures produce but pains-

17. " O king, the pleasures which the ignorant like, but which produce pains, do not delight pious men who care not for pleasure, but are intent on the virtues of right conduct.

18. " Excellent king, the lowest caste of men is that of Sorágar, to which we twice belonged ; as such we were loathed by all people ; and we lived in the handlets of Sorágar ; then we acquired the Kármán the fruit of which we now enjoy.

19. " In that miserable birth we lived in the handlets of Sorágar ; detested by all people ;

20. " You are now a king of great power and prosperity, enjoying the reward of your good actions ; put from you the transitory pleasures, and enter the order for the sake of the highest good !

21. " He who in this life has done no good actions and has not produced the Law, repents of it in the next world when he has become a prey to Death

22. " As a lion takes hold of an antelope, so death snatches a man in his last hour ; neither mother, nor father, nor brother will, at that time, save a particle of his life.

23. " Neither his kinsmen, nor his friends, nor

his sons, nor his relations will share his suffering, he alone has to bear it ; for the Karma follows the deed.

25. " Leaving behind bipeds and quadrupeds, his fields, his house, his wealth, his corn, and everything, against his will, and accompanied only by his Karma, he joins a new existence, either a good or a bad one.

26. " When they have burned with fire on the funeral pile his fathers, help'ed corpses, his wife and sons and kindred will choose another man to provide for them.

27. " Life drags on towards death continuously, old age carries off the vigour of men. King of the Pandavas, mark my words : do not fearful notions."

28. " I, too, know just as well as you, O saint, what you have told me in your speech ; pleasures will get a hold on man, and are not easily abandoned by such as we are, sir.

29. " O Gita, in Hastinapura I saw the powerful king Saunt Kunda, and I took that sinful resolution in my desire for sensual pleasures.

30. " And since I did not repent of it, this has come of it, that I still long for sensual pleasures, though I know the Law.

31. " As an elephant, sinking down in a quagmire, sees the raised ground but does not go to the

1. When Bhishma, wife of Samantakumara, gave homage to Sambhuta, she refused much and touched his feet with the curls of her soft hair, he was possessed by the desire to "harness a universal manhood in regard to his person." This is the meaning of which the text speaks, and what I render in this connection "by taking a resolution" *Samadhi*.

above, as do we who long for sensual pleasures, not follow the path of monks.

21. "Time elapses and quickly pass the days, the pleasures of men are not permanent; they come to a man and leave him just as a bird leaves a tree void of fruit."

22. "If you are unable to abandon pleasure, then do noble actions, O king; following the Law, have compassion on all creatures; then you will become a god on entering a new existence.

23. "If you have no intention of abandoning pleasure, and still long for undertakings and property, my long talk has been to no purpose. I go, king, farewell."

24. And Bimbisetta, king of the Pundrîas, did not act on the counsel of the saint; he enjoyed the highest pleasure, and afterwards sank in the deepest hell.

25. But Citta the great sage, of excellent conduct and penance, was indifferent to pleasure; after he had practised the highest self-control, he reached the highest plane of perfection.

(Uttarajhayaṇa, Chapter XIII.)

26. Having been gods in a former existence and lived in the same heavenly region, some were born here below in the ancient, wealthy and famous town called Ishakîra; which is beautiful like heaven." (1)

1. In Tibetan texts (or *saṃgṛāha*) According to the Tibetan legend given in the 'commentary' it was in the Kark country.

37. By a renoument of the work they had acquired in their former life, they were born in noble families. Disgusted with the world and afraid of the Śanskara, they abandoned pleasures etc., and took refuge in the path of the Jyana. (2)

38. Two males remained bachelors, the third became the Parakāśa (Bhrigu), the fourth his wife Yami, the fifth the widely famed King Ishukra, and the sixth his wife Kamakranti. (3)

39. Overcome by fear of birth, old age, and death, their mind intent on pilgrimage, and hoping to escape the wheel of Birth, they examined pleasures and abandoned them. (4)

40. Both dear sons of the Brahmarishi Parakāśa, who was intent on works, remembered their former birth, and the penance and self-control they had then practised. (5)

41. Ardent to human and heavenly pleasures, desiring liberation, and full of faith, they went to their father and spoke thus : (6)

42. " Seeing that the lot of man is transitory and precarious, and that his life lasts not long, we take no delight in domestic life ; we bid you farewell : we shall turn monks." (7).

43. In order to dissuade them from a life of asceticism, the father replied to these would-be monks : " Those versed in the Vedas say that there will be no better world for men without sons. (8).

44. " My sons after you have studied the Vedas, and fed the priests, after you have placed your own

sons at the head of your house, and after you have enjoyed life together with your wives, then you may depart to the woods as pious-worthy sages." (8).

45, 46. The young men perceiving that the Pandita was wholly consumed, as it were, by the fire of grief, which was fed by his individual inclinations and blows into a huge flame by the wind of delusion; that he suffered much and talked a great deal in many ways; that he tried to persuade them by degrees, and that he would even bribe them with money and with objects of desire spoke these words: 10, 11).

47. "The study of the Vedas will not save you, the feeding of Brahmanas will lead you from darkness to darkness, and the birth of sons will not save you. What will ascent to what you say? (12).

48. "Pleasures bring only a moment's happiness, but suffering for a very long time, intense suffering, but slight happiness; they are an obstacle to the liberation from existence, and are a very mine of evils. (13).

49. "While a man walks about without cherishing pleasures, and grieves day and night, while he is anxious about other people, and seeks for wealth, he comes to old age and death. (14).

50. "I have this, and I have not that; I must do this, and I should not do that! While he talks in this strain, the robbers (viz. time) drag him away. What foolishness is this!" (15).

51. "Great wealth and women, a family and

exclusive pleasures : for such things people practice austerities. All this you may have for your aśvaṅg.' (16).

52. "What small riches for the practice of religion, what a family, what pleasures? We shall become Śramṇas possessed of many virtues, and wander about collecting alms." (17).

53. "As fire is produced in the Aśugi-wood, as butter in milk, as oil in sesame seed, so, my sons, is the soul produced in the body ; all these things did not exist before, they came into existence, and then they perish, but they are not permanent." (18).

54. "The soul cannot be apprehended by the senses, because it possesses no corporeal form,¹ and since it possesses no corporeal form it is eternal. The fetter of the soul has been ascertained to be caused by its bad qualities, and this fetter is called the cause of worldly existence. (19).

55. "Thus being ignorant of the Law, we formerly did sinful actions, and through our wrong-mindedness we were kept back and restrained from entering the order. We shall not again act in the same way. (20).

56. "As mankind is harassed by the one, and taken hold of by the other, and as the suffering comes by, we take no delight in the life of a householder." (21).

1. *var* in the original : it is rendered *var* by the commentators. Perhaps, *var* is the Prakrit for *var*ter, at any rate the context of the next verse proves that soul is intended.

2. *var* and *var* are here apparently synonymous with *var*ter.

57. 'Who harnesses the world? Who takes hold of it? Whom do you call unfailing? My sons, I am anxious to learn this,' (22).

58. "Mankind is harnessed by Death; it is taken hold of by Old Age; the days are called unfailing; know this, Father! (23).

59. "The day that goes by will never return; the days elapse without profit to him who acts contrary to the Law. (24).

60. "The day that goes by will never return, the days elapse with much profit to him who acts up to the Law." (25).

61. "Having lived together in one place, and both parties¹ having acquired righteousness, we shall, my sons, afterwards go forth as monks and beg alms from house to house." (26).

62. "He who can call Death his friend, or who can escape him, or who knows that he will not die, might perhaps decide: this shall be done to-morrow. (27).

63. "We will even now adopt the Law, after the adoption of which we shall not be born again. The future has nothing in store for us which we have not experienced already. Faith will enable us to put aside attachment." (28).

64. *Bhīṣma speaks to his wife Vasudehī,*

1. *śvayamvraṭa kṣāṭra, vāra vāra śīlaḥ*;
 2. *śīlaṃ vāraṇā, vāraṇā śīlaḥ*;

Mahābhārata (Bose ed.) *Bhīṣma*, Chap. 231, 14. Cole
 Bro. XII. 601a

3. Literally, the night is

4. *grāhaṇānāṃ śīlaṃ* i.e. parents and sons.

' Domestic life ceases to have attraction for one who has lost his sons; Vainshihl, the time has arrived for me to turn mendicant friar. As long as a tree retains its branches, it is really a tree; when they are lopped off, it is called a trunk. (29).

44. ' As a bird without its wings, as a king in battle without his followers, as a merchant on a boat without his goods, even so am I without my sons.' (30).

45. " You have brought together all these objects of desire, and collected many exquisitely pleasant things. Let us, therefore, fully enjoy the pleasures; afterwards we shall go forth on the road of salvation." (31).

47. ' We have finished enjoying pleasures, my dear; our life is drawing to its close. I do not abandon pleasures for the sake of an unholy life; but looking with indifference on gain and loss, on happiness and suffering, I shall lead the life of a monk.' (32).

48. " May you not remember your brethren when it is too late like an old goose swimming against the current. Enjoy the pleasures together with me. A mendicant's life is weary." (33).

49. ' My dear, as a snake casts off the slough of its body and goes along free and easy, so have my sons abandoned pleasure. Why should I, being left alone, not follow them ?' (34).

50. ' As the fish Rohita¹ breaks through a

¹ Cyprinus Rohita.

weak net, even so wise men of exemplary character and famous for their austerities abandon pleasure and live as mendicants.' (35).

71. "As the herons fly through the air, and the geese too, who had rent the net, even so my sons and my husband depart. Why should I, being left alone, not follow them?" (36).

72. When the queen had heard that the Parohita with his wife and sons had entered the order, abandoning pleasures and all his large property, she spoke to the king. (37).

73. 'A man who returns, as it were, to the world, is not praised: but you want to confiscate the property¹ left by the Boshmaga. (38)

74. 'If the whole world and all treasures were yours, you would still not be satisfied, nor would all this be able to serve you. (39).

75. 'Whenever you die, O king, and leave all pleasant things behind, the Law alone, and nothing else in this world, will serve you, O monarch. (40)

76. 'As a bird dislikes the cage, so do I dislike the world. I shall live as a nun, without sleeping, poor, upright, without desire, without love of gain, and without hatred. (41).

77,78. 'As when by a conflagration of a forest animals are burned, other beasts greatly rejoice, being under the influence of love and hate; even so we, fools that we are, being attached to pleasure, do

1. It was considered a privilege of the king to confiscate the property of a man who had no heirs. Cf. Gautama XXVIII, 48, Vinayaka XVII (3-5) etc.

not perceive that the world is consumed by the fire of love and hatred. (43.43)

78. 'Those who have enjoyed pleasures, and have renounced them, move about like the wind, and go wherever they please, like the birds unchecked in their flight. (44)

80. 'When they are caught' and held by my hand, Sir, they struggle; we shall be like them, if we are attached to pleasures. (45)

81. 'As an unbailed bird sees a baited one caught in the snare, even so shall we avoid every bait and walk about, not baited by anything. (46)

82. 'Being aware that pleasures are causes for the continuance of worldly existence, as illustrated in the above simile of the greedy man, one should be cautious and stir as little as possible, like a snake in the presence of *Śarpaka*.¹ (47)

83. 'Like an elephant who has broken his fetters, go to your proper destination. O great King *Iśvāhri*, this is the wholesome truth I have learned. (48)

84, 85. 'Leave your large kingdom and the pleasures which are so dear to all; abandon what pleases the senses, and what attracts; be without attachment and property, learn thoroughly the Law and give up all amusements, then practice *śamāda* and severe penance, being of firm energy.' (49, 50)

86. In this way all these professors of the Law

¹ This apparently refers to the hole mentioned in the last verse.

² *Śarpaka*, enemy of serpents.

gradually obtained enlightenment, being frightened by birth and death, and seeking for the end of misery. (51)

87. Their doubts about the true doctrine were dispersed, and they realised the Brahman¹; in a short time they reached the end of misery. (52)

88. The king and the queen, the Brahman² and Parakita, his wife, and his sons, they all reached perfection. (53)

(*Vitaruṇḍayoga, Chapter XIV*).

1. *brahmā*, called *brahman* by the Europeans are certain meditations which are conducive to the purity of the soul

The Treasure of Right Conduct.

1. Listen to me. I shall explain to you in due order how a monk should act in order to acquire the treasure of *Right Conduct*.

2. The great sage has declared the following as living creatures, *viz.* Earth *line*, water *line*, Fire *line*, Air *line*, grass and trees with seeds, and moving *line*.

3. A well-controlled monk should neither break nor scratch earth, wall, rock or a clod through any of the three-fold activities¹.

4. A monk should not sit on virgin² earth or on a dusty seat. He should sit on them after cleaning them and after taking permission of their owner.

5. A monk should not use cold water, hail-storms, rain water or snow, but he should accept hot water purified by boiling.

6. A monk should not wipe or scrape his body (if wet with water). Soiling it such, he should not touch it.

7. A monk should neither feed, rake nor extinguish burning coal, fire, flame or a torch.

8. He should not fan his own body or a foreign object with a palm-leaf, leaves, stalks or a fan.

9. He should not cut grass or trees, top plants, flowers, or dig roots of any plant. Various kinds he should not desire even in thought.

1. *Viz.* mental, verbal and physical.

2. *Viz.* not enclosed and covered.

12. He should not destroy moving lives through speech or deed, but stopped from injury to all creatures he should look upon this multifarious world as a source of trouble.

13. He should sit, stand or lie¹ after carefully seeing the eight kinds of microbes, knowing which a monk becomes merciful to lives.

14. What are these eight kinds of microbes about which a monk should enquire. The wise sage should name them as follows :

14. Moisture, flowers, living beings, leaves, mud, dew, seeds, sprouts and eggs, are the eight classes of microbes.²

15. He should always carefully clean his bowl, blanket, bed, piny, mat and seat.

16. A monk should leave excrement, urine, phlegm, dirt of the nose and ear in a place, free from living creatures.

17. Entering into another's house for the sake of food or drink, he should stay there well-controlled, should speak with moderation, and should pay no attention to forms³.

18. A monk hears much with ears, and sees much with eyes, but it behoves him not to tell all that he has seen or heard.

1. Notice change of construction from Third to Second Person.

2. For details, see *Kalpavṛkṣa*, *Samgraha* 34.

3. He should not look at females or other beautiful objects.

33. Not becoming greedy for food, he should *filially*¹ collect it little by little². He should never accept³ food that contains lives, that has been bought, specially prepared for him or has been taken forcibly from others.

34. A monk should not make the smallest store. Being *unattached* to sensual pleasures, he should not live for himself,⁴ but should not for the welfare of the world.

35. Living on dry food, well contented, having few wants, he should be easily satisfied. Having heard the Jina's commandment about suppression of anger, he should not get irritated readily.

36. After the sun has set, and before it has risen again⁵ he should not desire even in mind anything like food etc.

37. After committing a sinful act intentionally or otherwise, he should immediately control himself so that he does not commit it a second time.

38. He should obey the orders of his high-souled preceptor. Accepting them by word he should carry them out into action.

39. He should practise virtue before old age comes on, before sickness grows and before the

1. *anāpatti*—*śīla* meaning 'not speaking' i.e. not deterring the donor to give him alms, nor causing him if he does not give anything.

2. *apākaśhī* *vaṇṇa* 'planning or gathering grains etc.' He should not accept the whole food from a single donor.

3. The particle *a* has been omitted in the text by oversight. Read *vaṇṇa* *a* *apākaśhī*.

4. *pariśīla* 'living in vain' i.e. not caring for his own welfare.

5. i.e. during night.

vital organs are deteriorated.

37. Desiring one's own good, one should reject the four vices, viz., wrath, vanity, fraud and greed which cause sin to grow.

38. Wrath destroys affection, vanity destroys politeness, fraud takes away friends and greed destroys everything.

39. Wrath he should subdue by forgiveness, vanity he should conquer by humbleness, fraud by straightforwardness, and greed he should vanquish through contentment.

40. A monk should sit by the side of his teacher after bringing the hands, feet and the body under control, subduing the sense-organs and becoming attentive.

41. In the presence of his teacher, he should neither sit putting one thigh over the other, nor by the side, in the front or to the back of the *dhṛgga*.

42. He should neither speak croaked, nor interrupt another speaking. He should avoid backbiting¹ and clever falsehood.

43. One should never utter words which create distrust, which readily provoke another, or which injure the feelings of another.

44. A monk should not laugh at one who is proficient in the *Syāra*² and *Panquatti*,³ or who has studied the *Kṛthivāgas* even if the latter make a mistake in recitation.

1. *phāḍaṃ vāḍaṃ*—*phā* *phāḍa* *vāḍa* *phā* is an often used word 'to backbite' of *vāḍa* *vāḍa*: *vāḍa* *vāḍa* *phāḍaṃ* *Kāś* *phāḍa* I 81.

2. According to the commentators, *Haribhadra*, these epithets refer to a professor in *Grammar*.

51. He should not tell anything to a householder relating to stars, dreams, magic, prognostication, spells and medicine for they are a source of injury to creatures.

52. He should select a house that has been built for another, is furnished with a sleeping board and a seat, has got a latrine and is free from women and animals.

53. His bed should be in a lonely place. He should not have a talk on women. He should cultivate intimacy with monks and not with householders.

54. Just as a young cock has always fear from a kulaide bird, so has a celibate monk fear from a woman's body.

55. He should not gaze at a painted wall or at a well-adorned woman. Seeing them, he should immediately take his eye away from them as if from the sun.

56. A celibate monk should avoid a woman even if her hands and feet be mutilated, her ears and nose cut off, and even if she were a hundred years old.

57. Adorning the body, company with women and delicious and greasy food are like Tilapaja poison (yellow arsenic) for one who seeks spiritual welfare.

58. He should neither peep into the configuration of limbs and minor limbs of women, nor mark their amorous talk and glances for that kindles the feeling of love.

59. One should not set the heart on agreeable sensations, realising their transitoriness and the changeableness of material atoms.

60. Comprehending rightly the changeableness of material atoms one should live with one's soul grown cold through want of passions and with thirst for pleasures quenched.

61. With whatever faith one renounces the world and enters the excellent order of monks, that very faith one must keep up in observing the fundamental rules approved by the *dādya*.

62. Always performing this kind of penance, this course of mental restraint and this course of study, he like a fully armed warrior when attacked by an army, becomes a match for himself and a match for others.¹

63. Of him who is engaged in study and meditation, who is a protector of one's self and others, who has a pure heart and is engaged in austerity, all impurity (i. e. karma) gathered in previous births is removed just as the impurity of gold is removed by fire.

64. Such a monk bearing hardships, keeping sense organs under control, engaged in study, free from worldly ties and devoid of all possessions shines forth on the removal of the clouds of karma just as the moon shines when the curtain of clouds has completely disappeared.

Eighth chapter of the Dasavyādhya.

1. I am able to save himself and defeat others (pāṇava).

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CORRECTIONS.

- p. ix line 22 for *as read as*,
 „ line 23 for *as read as*,
 p. x line 17 for *was read w*
 „ line 18 for *was read was*
 p. xix line 96 for *was read was*
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 „ line 19 for *was read was*
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 p. xli line 9 for *was read was*
 „ line 10 for *was read was*
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 „ line 17 for *was read was*
 p. 31 line 16 for *was read was*
 „ line 17 for *was read was*
 „ line 18 for *was read was*
 „ line 19 for *was read was*
 „ line 20 for *was read was*

